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GLEANNINGS from INDIA'S PAST



EDITED BY

C. A. PARKHURST

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INDIA'S PAST

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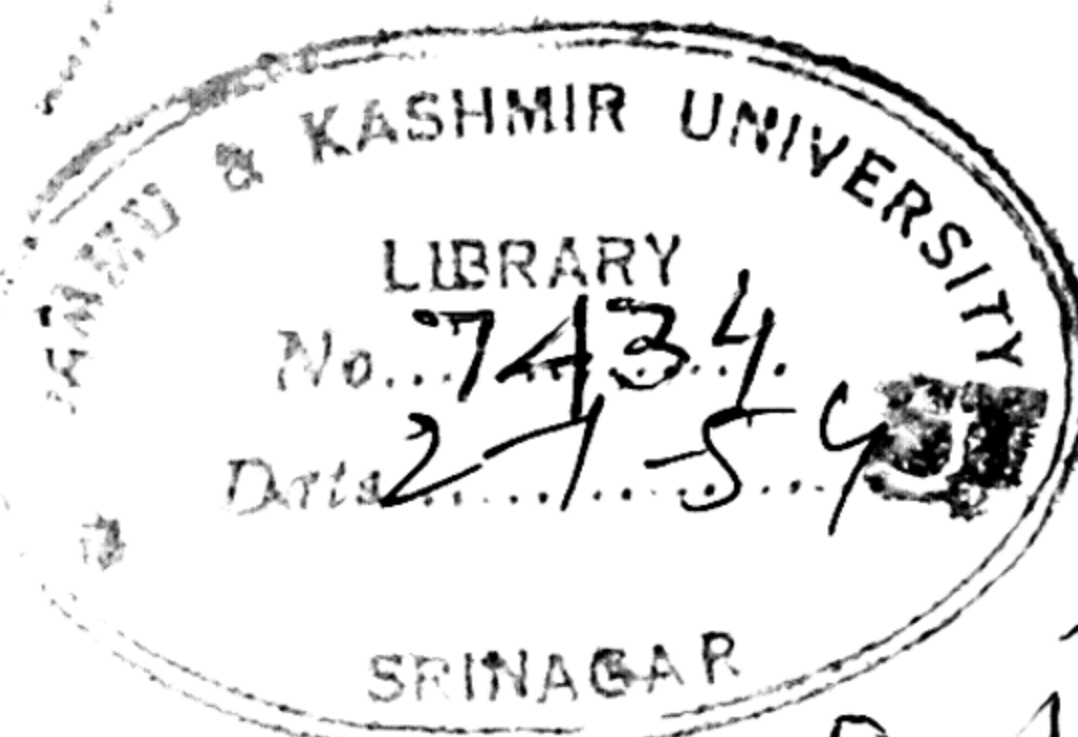
GLEANINGS FROM INDIA'S PAST

From the Journals of Famous Travellers.

Selected and Edited by
C. A. PARKHURST

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FOREWORD

A country's history plays an important role in moulding its destiny. An unbiased study of the bright as well as the dark chapters in the past history of a nation will undoubtedly serve as the surest beacon-light for its onward march through unnumbered generations. For India her glorious past is a grand source of inspiration and instruction. It must be revealed in the best possible manner, particularly in this epoch of attempted renovation of all phases of her national life after she has attained freedom.

The best means for gaining an accurate knowledge of India's past is to make a critical study of relevant original sources, one of which is furnished by the accounts of travellers who visited this famous land out of religious, cultural or economic considerations. It is good, indeed, that Mr. C. A. Parkhurst has presented in this volume some interesting selections from such accounts, which, I have no doubt, will be read with profit by our young students. One will find in *Gleanings from India's Past* extracts from statements with regard to different aspects of Indian history transmitted from the days of the great Mauryas, when Indian genius unfolded itself in manifold petals, till the period of the great Mughals, also marked by brilliant manifestation of her cultural and artistic activities. Let us hope that our young readers will feel inspired to know their past correctly through the study of such fascinating original accounts.

KALIKINKAR DATTA

PATNA COLLEGE, PATNA.

MAY 12th, 1949.

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The Author also wishes to express his gratitude to Sri Asit K. Halder of Lucknow, for the picture of Shah Alam I ; the Trustees of the Victoria Memorial Hall, Calcutta, for permission to photograph the painting of Bairam Khan ; the Librarian of the National Library, Calcutta, for his great assistance in providing books of reference ; Dr. H. C. Raychaudhuri, M.A., Ph.D., for kindly verifying some references ; and to Mr. T. Mark for his valuable suggestions.

PREFACE

The vast sub-continent which has been known to the world as Bharatvarsha, Hindustan, or India, has always fascinated foreigners.

From the earliest times travellers from the East and the West have journeyed to this land of mighty mountains, immense rivers, ancient religions and hospitable peoples. These travellers filled their note-books with details of what they saw and what they did, and when they returned to their homes they wrote very interesting accounts of their travels.

Some of these books of travel have been used for the making of this book. The stories are told in the travellers' own words, but the original text has been slightly altered in some places to make it clearer to modern readers. It is hoped that the glimpses of India, as seen through the eyes of ancient and mediaeval travellers, will be of interest to modern students whose pride in their mother-country is being daily increased by the courageous and statesmanlike efforts of India's leaders.

C. A. P.

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THE MAURYAN ADMINISTRATION

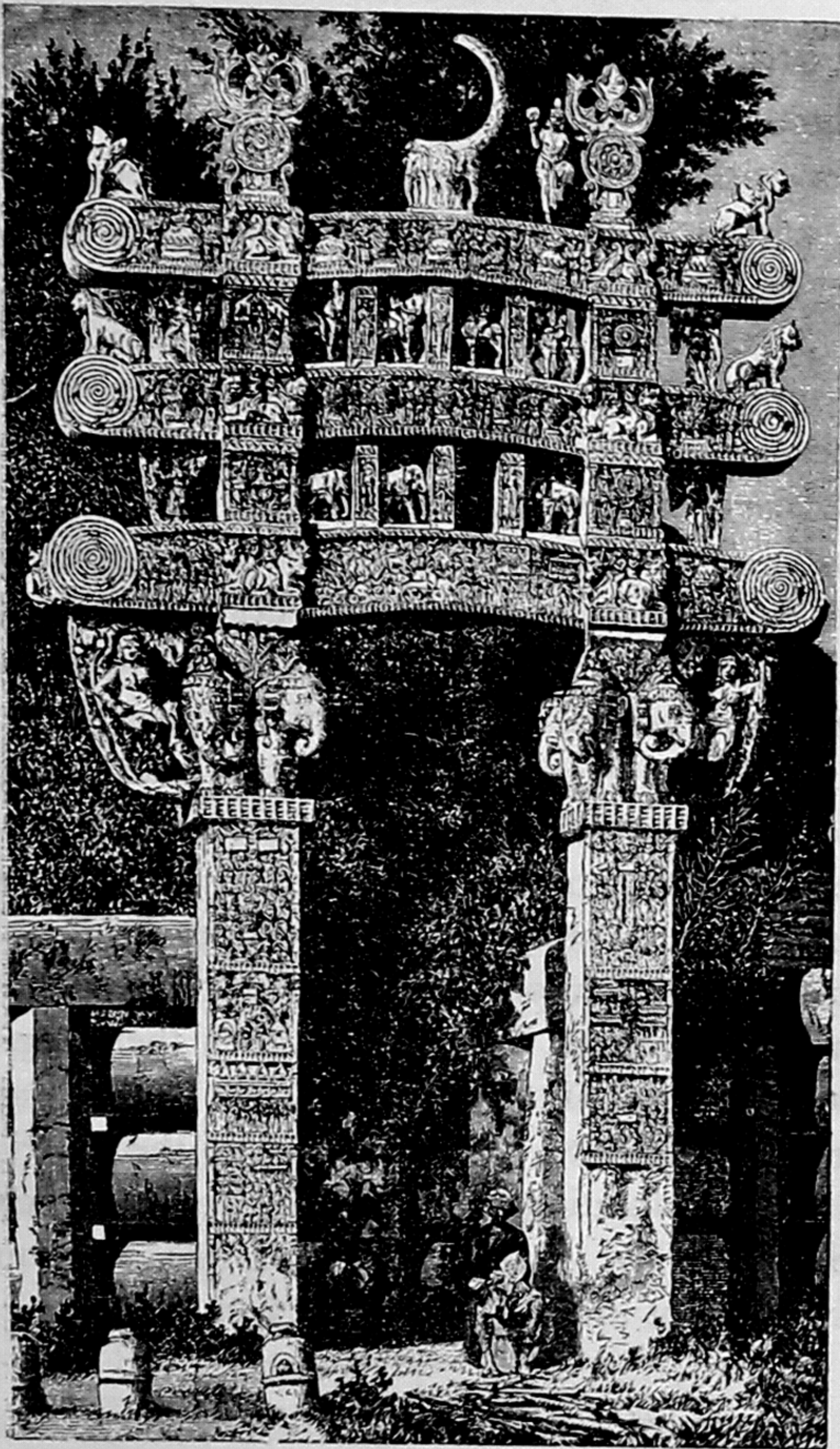
By Megasthenes.

(Megasthenes was a Greek Ambassador (306-298 B.C.) at the Court of Chandra Gupta. Here he gathered materials for his *Indica*, from which Arrian, Strabo, and other later authors borrowed.)

Of the great officers of state, some have charge of a district, others of the city, others of the soldiers. Some superintend the rivers, measure the land, as is done in Egypt, and inspect the sluices by which water is let out from the main canals into their branches, so that everyone may have an equal supply of it. The same persons have charge also of the huntsmen, and are entrusted with the power of rewarding or punishing them according to their deserts. They collect the taxes, and superintend the occupations connected with land, as those of the woodcutters, the carpenters, the blacksmiths, and the miners. They construct roads, and every ten stadia (equal to one krosa) set up a pillar to show the by-roads and distances. Those who have charge of the city are divided into six bodies of five each. The members of the first look after everything relating to the industrial arts. Those of the second attend to the entertainment of foreigners. To these they assign lodgings, and they keep watch over their modes of life by means of those persons whom they give

to them for assistants. They escort them on the way when they leave the country, or, in the event of their dying, forward their property to their relatives. They take care of them when they are sick, and if they die, bury them. The third body consists of those who inquire when and how births and deaths occur, with the view not only of levying a tax, but also in order that births and deaths among both high and low may not escape the cognizance of Government. The fourth class superintends trade and commerce. Its members have charge of weights and measures, and see that the products in their season are sold by public notice. No one is allowed to deal in more than one kind of commodity unless he pays a double tax. The fifth class supervises manufactured articles, which they sell by public notice. What is new is sold separately from what is old, and there is a fine for mixing the two together. The sixth and last class consists of those who collect the tenths of the prices of the articles sold. Fraud in the payment of this tax is punished with death.

Such are the functions which these bodies separately discharge. In their collective capacity they have charge both of their departments, and also of matters affecting the general interest, as the keeping of public buildings in proper repair, the regulation of prices, the care of markets, harbours, and temples. Next to the city magistrates there is a third governing body, which directs military affairs. This also consists of six divi-



MAURYAN PERIOD ARCHITECTURE, SANCHI

sions, with five members to each. One division is appointed to co-operate with the admiral of the fleet, another with the superintendent of the bullock-trains which are used for transporting engines of war, food for the soldiers, provender for the cattle, and other military requisites. They supply servants who beat the drum, and others who carry gongs ; grooms also for the horses, and mechanists and their assistants. To the sound of the gong they send out foragers to bring in grass, and by a system of rewards and punishments ensure the work being done with despatch and safety. The third division has charge of the foot-soldiers, the fourth of the horses, the fifth of the war chariots, and the sixth of the elephants, and also a royal magazine for the arms, because the soldier has to return his arms to the magazine, and his horse and his elephant to the stables. They use the elephants without bridles. The chariots are drawn on the march by oxen, but the horses are led along by a halter, that their legs may not be galled and inflamed, nor their spirits damped by drawing chariots. In addition to the charioteer, there are two fighting men who sit up in the chariot beside him. The war-elephant carries four men—three who shoot arrows, and the driver.

From *Ancient India as described by Megasthenes and Arrian*
by J. W. McCrindle.

THE KINGDOM OF MATHURA

By Fa Hian.

(Fa Hian, a Chinese Buddhist monk and traveller of the beginning of the 5th century A.D., who made a pilgrimage to India.)

We passed a great number of temples in which there lived ecclesiastics amounting to many tens of thousands. After passing all those places we came to a kingdom ; this kingdom is named Mathura. We followed the course of the river Jumna. On the right and on the left of this river there are twenty monasteries, which contain three thousand ecclesiastics. We are once more in a land where the law of the Buddha is held in great honour.

As soon as you leave the great salt desert east of the Indus, all the kings of the different kingdoms of India are firmly attached to the law of the Buddha, and when they render homage to the ascetics they first take off their tiaras. They and the princes of their families, and their officers, present the ascetics with food with their own hands. When they have so presented them with food, they spread a carpet on the ground, and sit in their presence on a bench. In the presence of the clergy they would not dare to recline upon a couch. This custom, which these kings observe in token of respect, began at the time of the Buddha's sojourn in

the world, and has been continued ever since to the present time (5th century A.D.)

The country to the south of this is called the "Kingdom of the Middle." In the Kingdom of the Middle the cold and the heat temperate and moderate each other : there is neither frost nor snow. The people live in abundance and in happiness. They know neither registers of the population, nor magistrates, nor laws. Only those who cultivate the lands of the king gather the produce. When any wish to depart, they depart ; when they wish to stay, they stay. To govern them the kings require not the apparatus of painful punishment. If any one is guilty of a crime, he is fined, and in this they are guided by the lightness or the gravity of his offence. Even when a malefactor commits a crime a second time, they restrict themselves to cutting off his right hand without doing him any further harm. The ministers of the king and those who assist to the right and to the left, all receive emoluments and pensions. The inhabitants of that country kill no living being ; they drink no wine, and eat neither garlic nor onions. We must, however, except the *Chen Chha lo* (Chandalas), a name which means "hateful." These people have dwellings separate from other men. When they enter a town or a market they strike upon a piece of wood to make themselves known ; at this signal all the inhabitants avoid them, and secure themselves against contact. In this country



PORTION OF TORANA ARCH FROM MATHURA.

they keep neither swine nor cocks. They sell no living animals ; there are no wine-shops in the markets. For money they use shells. The *Chen Chha lo* (Chandalas) alone go to the chase, and sell meat.

After the Nirvana of the Blessed One, the kings, the grandees and the heads of families erected chapels for the clergy ; they furnished them with provision, and made them grants of lands and houses, and gardens and orchards, with husbandmen and cattle to cultivate them. Records of these donations are engraved upon iron or copper, and no prince or his successor is at liberty to interfere with them in the slightest degree. This custom has been perpetuated to the present day without interruption. The ecclesiastics who reside in this country have houses to dwell in, beds and mattresses to sleep upon, wherewithal to eat and drink, clothes, and in short every thing that they require, so that they lack nothing. It is the same everywhere. The priests are constantly engaged in good works and in acts of virtue. They apply themselves to the study of the Sacred Books, and to contemplation. When foreign ecclesiastics arrive the elders meet and conduct them, carrying their clothes and their baggage by turns. They bring them water to wash their feet, oil to anoint them, and refreshments. After they have rested awhile, they are asked the number and the order of the sacrifices they have to perform ; and on arriving at the dwelling, they are left to repose, after

being provided with everything necessary for them according to law.

The places where the pilgrims halted were named the tower of the Sacred Book, the tower of the disciples of the Sakyamuni, and the tower of the Precepts. After the pilgrims had enjoyed repose for one month, all the people who hoped for happiness exhorted them to betake themselves to their pious duties, whereupon all the clergy held a great assembly and discoursed upon the law. This conference ended, they proceeded to the tower of the Sacred Book to make an oblation of all sorts of perfumes, and there kept the lamps burning the entire night.

The pilgrims received the presents which it is customary to make at the end of the year. The elders, the officials, the Brahmans and others presented them with dresses of different kinds. The pilgrims themselves in like manner presented alms. The rites and the ceremonies which that holy band perform have thus continued without interruption since the days of Buddha.

From *The Pilgrimage of Fa Hian* from the French Edition of the *Foe Koue Ki*.

MAGADHA

By Hiuen Tsang.

Hiuen Tsang or Yuan Chwang, the Chinese traveller, visited India in the seventh century. He left a valuable account of the condition of the country in King Harsha's time. He visited the famous Universities at Nalanda and Valabhi and recorded the immense respect paid to learned men.

Hiuen Tsang describes the Magadha country in his usual manner. It was, he states, above 5000 *li* in circuit. There were few inhabitants in the walled cities, but the other towns were well peopled ; the soil was rich, yielding luxuriant crops. It produced a kind of rice with large grain of extraordinary savour and fragrance called by the people " the rice for grandees." The land was low and moist and the towns were on plateaus ; from the beginning of summer to the middle of autumn the plains over-flowed with water, and boats could be used. The inhabitants were honest in character ; the climate was hot ; the people esteemed learning and revered Buddhism. There were above fifty Buddhist monasteries, and more than 10,000 ecclesiastics, for the most part adherents of the Mahayana system. There were some tens of Deva-temples, and the adherents of the various sects were very numerous.

South of the Ganges was an old city above 70 *li* (about



HUEN-TSANG.

fourteen miles) in circuit, the foundations of which were still visible, although the city has long been a wilderness. In the far past, when men lived for countless years, it had been called "Kusumapura city" from the numerous flowers (Kusuma) in the royal enclosure (pura). Afterwards when men's lives still extended to millenniums the name was changed to Pataliputra city." Hieun Tsang gives the following account of the origin of the city and its second name.

Once on a time a very learned Brahmin had a large number of disciples. A party of these on a certain occasion wandered into the wood, and a young man of their number appeared unhappy and disconsolate. To cheer and amuse the gloomy youth his companions agreed to get up a mock marriage for him. A man and a woman were chosen to stand as parents for the bridegroom, and another couple represented the parents of the imaginary bride. They were all near a *patali* tree at the time, and as the name of the tree had a feminine termination they decided to make it the bride. All the ceremonies of a marriage were gone through, and the man acting as father of the bride broke off a branch of the *patali* tree, and gave it to the bridegroom to be his bride. When all was over, and the other young men were going home, they wanted their companion, the bridegroom, to go with them, but he insisted on remaining near the tree. Here at dusk an old man appeared with his wife and a

young maiden, and the old man gave the maiden to the young student to be his wife. The couple lived together for a year when a son was born to them. The student, now tired of the lonely wild life of the woods, wanted to go back to his home, but the old man, his father-in-law, induced him to remain by the promise of a properly built establishment, and the promise was carried out very promptly. Afterwards, when the seat of government was removed to this place, it got the name Pataliputra because it had been built by the gods for the son of the *patali* tree, and it has kept the name ever since.

From *Hiuen Tsang's Travels in India* 629—645 A.D.
by T. Watters 1904-05.

HARSHAVARDHANA, KING OF KANAUJ

By Hiuen Tsang.

This sovereign was of the Vaisya caste, his personal name was Harshavardhana, and he was the younger son of the great king whose name was Prabha-karavardhana. When the latter died he was succeeded on the throne by his elder son named Raja (or Rajya) vardhana. The latter soon after his accession was treacherously murdered by Sasangka, the wicked king of Karanasuvarna in East India, a persecutor of Buddhism. Hereupon the statesman of Kanauj, on the advice of their leading man Bani (Vani), invited Harshavardhana, the younger brother of the murdered king, to become their sovereign. The prince modestly made excuses, and seemed unwilling to comply with their request.

When the ministers of state pressed Harshavardhana to succeed his brother and avenge his murder, the prince determined to take the advice of Bodhisattva Avalokitesvara. An image of this Bodhisattva, which had made many spiritual manifestations, stood in a grove of this district near the Ganges. To this he repaired : and after due fasting and prayer, he stated his case to the Bodhisattva. An answer was graciously given which told the prince that it was his good *karma* to become king, and that he should, accordingly, accept

the offered sovereignty and then raise Buddhism from the ruin into which it had been brought by the king of Karnasuvarna, and afterwards make himself a great kingdom. The Bodhisattva promised him secret help, but warned him not to occupy the actual throne, and not to use the title Maharaja. Thereupon Harshavardhana became king of Kanauj with the title Rajaputra and the style Siladitya.

As soon as Siladitya became ruler he got together a great army, and set out to avenge his brother's murder and to reduce the neighbouring countries to subjection. Proceeding eastwards he invaded the states which had refused allegiance, and waged incessant warfare until in six years he had brought the Five Indias* under allegiance. Then having enlarged his territory he increased his army, bringing the elephant corps up to 60,000 and the cavalry to 100,000, and reigned in peace for thirty years without raising a weapon. He was just in his administration, and punctilious in the discharge of his duties. He forgot sleep and food in his devotion to good works. He caused the use of animal food to cease throughout the Five Indias*, and he prohibited the taking of life under severe penalties. He erected thousands of topes on the banks of the Ganges, established Travellers' Rests through all his

*The Five Indias : The Madhyadesh or mid-India ; Prachi or Prachya *i. e.* Eastern India ; Udichya or N. W. India ; Aparanta or West India ; and the Deccan or South India.

Harsha & Pulikesin



dominions, and erected Buddhist monasteries at sacred places of the Buddhists. He regularly held the Quinquennial Convocation; and gave away in religious alms everything except the material of war. Once a year he summoned all the Buddhist monks together, and for twenty-one days supplied them with the regulation requisites. He furnished the chapels and liberally adorned the common halls of the monasteries. He brought the Brethren together for examination and discussion, giving rewards and punishments according to merit and demerit. Those Brethren who kept the rules of their Order strictly and were thoroughly sound in theory and practice he "advanced to the Lion's Throne" (that is, promoted them to the highest places) and from these he received religious instructions; those who, though perfect in the observance of the ceremonial code, were not learned in the past, he merely honoured with formal reverence; those who neglected the ceremonial observances of the Order, and whose immoral conduct was notorious, were banished from his presence and from the country. The neighbouring princes, and the statesmen, who were zealous in good works, and unwearied in the search for moral excellence, he led to his own seat, and called "good friends," and he would not converse with those who were of a different character. The king also made visits of inspection throughout his dominion, not residing long at any place but having temporary buildings erected for his residence at each

place of sojourn, and he did not go abroad during the three months of the Rain-season Retreat. At the royal lodges every day viands were provided for 1000 Buddhist monks and 550 Brahmins. The king's day was divided into three periods, of which one was given up to affairs of government, and two were devoted to religious works. He was indefatigable, and the day was too short for him.

— From *Huien Tsang's Travels in India* 629-645 A.D. by T. Watters.

ON THE SAMDHI

By Alberuni.

Alberuni was born in Khiva A. D. 973. Early in life he distinguished himself in science and literature.

When Khiva was conquered by Mahmud, Alberuni was made a prisoner and taken to Ghazni. Subsequently when Mahmud Ghazni invaded India, Alberuni was in the train of Mahmud and wrote a full account of the social and political conditions in India as he found them.

The original *samdhi* is the interval between day and night, i.e. morning-dawn, called *samdhi udaya*, i.e. the *samdhi* of the rising ; and evening-dawn, called *samdhi astamana*, i.e. the *samdhi* of the setting. The Hindus require them for a religious reason, for the Brahmans wash themselves during them, and also at noon in the midst between them for dinner, whence an uninitiated person might infer that there is still a third *samdhi*. However, none who knows the subject properly will count more than two *samdhis*.

The Puranas relate the following story of King Hiranyakasipu, of the class of the Daitya :—

By practising devotion for a long period he had earned the claim that any prayer of his should be granted. He asked for eternal life, but only long life was granted to him, for eternity is a quality of the Creator alone. Not having obtained the realisation of this wish, he desired that his death should not be effected by the hand of a human being, angel, or

demon, and that it should not take place on earth nor in heaven, neither in the night nor in the day. By such clauses he meant to avoid death, which is unavoidable by man. His wish was granted to him.

The king had a son called Prahlada, whom he entrusted to a teacher when he grew up. One day the king ordered him into his presence to learn what he was studying. Now the boy recited to him a poem, the meaning of which was that only Vishnu exists, whilst everything else is illusion. This went much against the opinions of his father, who hated Vishnu, and therefore he ordered the boy to be entrusted to another master, and that he should learn to distinguish a friend from an enemy. Thereupon he waited a certain time and then examined him again, when the boy answered, "I have learned what you have ordered, but I do not want it, for I am in friendship alike with everything, not in enmity with anything." Now his father became angry and ordered him to be poisoned. The boy took the poison in the name of God and thought of Vishnu, and lo ! it did not hurt him. His father said, "Do you know witchcraft and incantations ?" The boy answered, "No, but the God who has created me and given me to thee watches over me." Now the wrath of the king increased, and he gave orders to throw him into the deep sea. But the sea threw Prahlada out again, and he returned to his place. Then he was thrown before the king into a huge fire, but it did not



“ NARASIMHA CAME FORTH FROM THE COLUMN ”

hurt him. Standing in the flame, he began to converse with his father on God and his power. When the boy by chance said that Vishnu is in every place, his father said, "Is he also in this column of the portico?" The boy said, "Yes," Then his father jumped against the column and beat it, whereupon Narasimha came forth from it, a human figure with a lion's head, therefore neither a human being, nor an angel, nor a demon. Now the king and his people began to fight with Narasimha, who let them do so, for it was daytime. But when it was towards evening and they were in the *samdhi* or twilight, therefore neither in the day nor in the night, then Narasimha caught the king, raised him into the air, and killed him there; therefore not on earth nor in the heaven. The prince was taken out of the fire and ruled in his place.

From Alberuni's *India*

DIAMONDS OF GOLCONDA

By Marco Polo.

Marco Polo was born of a noble family at Venice, in 1254, while his father and uncle had gone on a trading expedition by Constantinople, to Bokhara and to Cathay (China), where they were well received by Kublai Khan. The Mongol prince commissioned them as envoys to the Pope, requesting him to send a hundred Europeans learned in the sciences and arts—a commission they tried in vain to carry out (1269). The Polos started again in 1271, taking with them young Marco, and arrived at the court of Kublai Khan in 1275. The Khan took special notice of Marco, and soon sent him as envoy to Yunnan, Northern Burma, Karakorum, Cochin-China, and Southern India. For a long time the Khan refused to think of the Polos leaving his court, but at length, they sailed by Sumatra and Southern India to Persia, finally reaching Venice in 1295. They brought with them great wealth in precious stones. In 1298 Marco fought his own galley at Curzola, where the Venetians were defeated by the Genoese, and he was a prisoner for a year at Genoa. Here he dictated to another captive an account of his travels. After his liberation he returned to Venice, where he died in 1324.

At this kingdom we arrive after departing from Maabar and travelling northward about a thousand miles. It is subject to a queen of great wisdom, whose husband died forty years ago, and her love to him was such that she has never married another. During this whole term, she has ruled the nation with great equity, and been beloved beyond measure by her people. They are independent ; they live on rice, flesh, and milk.



MARCO POLO

(From the portrait in the possession of Mgr. Badia, Rome.)

In this kingdom, you must know, is found the diamond ; there are several mountains, among which, during rain, water flows with great turbulence, and through wide caverns ; and when the shower ceases men search through the ground previously inundated, and find the gems. In summer, there is not a drop of water, and the heat can scarcely be endured, while fierce and venomous serpents inspire great fear ; yet those who venture thither discover valuable diamonds.

There is also an extensive and deep valley, so enclosed by rocks as to be quite inaccessible ; but the people throw in pieces of flesh, to which the diamonds adhere. Now you must observe, there are a number of white eagles, which, when they see the flesh in the bottom of the valley, fly thither, seize and carry it to different spots. The men are on the watch, and as soon as they see the bird with the spoil in its mouth, raise loud cries, when, being terrified, it flies away and drops the meat, which they take up, and find the diamonds attached to it. Even when the prey has been swallowed, they watch where the excrement is voided, and obtain in this way not a few jewels. Now this is the only country in the world containing these precious stones ; and do not suppose that the best come to our countries ; they are carried to the great Khan and other lords of those regions, whose ample treasure enables them to purchase the stones. I must mention, too, that here are made the most beautiful

and valuable cotton cloths in the world ; also the thinnest and most delicate, resembling our spiders' webs.* They have abundance of animals, and the largest sheep in the world, with plentiful subsistence of every kind.

From *The Travels of Marco Polo*.

*Masulipatam was well-known as the chief mart for the fine cotton cloths made on the coast of Coromandel.

BALABAN OF THE MAMLUKS

By Ibn Batuta.

Ibn Batuta (1304-68) Arab traveller and geographer, was born at Tangier, and spent thirty years (1325-54) in travel, visiting Mecca, Persia, Mesopotamia, Asia Minor, Bokhara, India, China, Sumatra, Southern Spain, and Timbuctoo. He then settled at Fez, and wrote the entertaining history of his journeys.

Delhi is a most magnificent city, combining at once both beauty and strength. Its walls are such as to have no equal in the world. This is the greatest city of Hindustan. It was conquered in A.D. 1188. The thickness of its walls is eleven cubits. They keep grain in this city for a very long time without its undergoing any change whatever. I myself saw rice brought out of the treasury, which was quite black, but, nevertheless, had lost none of the goodness of its taste. Flowers, too, are in continual blossom in this place. Its mosque is very large ; and, in the beauty and extent of its building, it has no equal.

The city of Delhi was conquered by Kutb-ud-din Aibak, one of the Mamluks of the Sultan Shahab-ud-din Mohammed, who had overcome Ibrahim Ibn Mahmood Ibn Sabuktgin, the beginner of the conquest of India. Kutb-ud-din resided here as governor, on behalf of Shahab-ud-din ; but when Kutb-ud-din died, his son, Shams-ud-din Lalmish, became governor.

After this Shams-ud-din became possessed of the kingdom here, having been appointed thereto by the general consent of the people ; and he governed India for twenty years. He was a just, learned, and religious prince. After his death, his son Rukn-ud-din took possession of the throne ; but polluted his reign by killing his brothers, and was, therefore, killed himself. Upon this, the army agreed to place his sister El Malika Razia upon the throne. She reigned for four years. This princess usually rode about among the army, just as men do. She, however, had to give up the government, on account of some circumstances that presented themselves.

After this, her younger brother, Nasir-ud-din, became possessed of the government, which he held for twenty years. This was a very religious prince ; and so much so, that he lived entirely on what he got by writing out and selling copies of the Koran. He was succeeded by his Nawab, Ghyas-ud-din Ahmed, one of his father's Mamluks, who murdered him. This man's name was originally Balaban ; his character had been just, discriminating, and mild : he filled the office of Nawab of India, under Nasir-ud-din, for twenty years : he also reigned twenty years. One of his pious acts was the building of a house which was called the House of Safety ; for whenever any debtor entered it his debt was adjudged ; and in like manner every oppressed person found justice ; every man-slayer

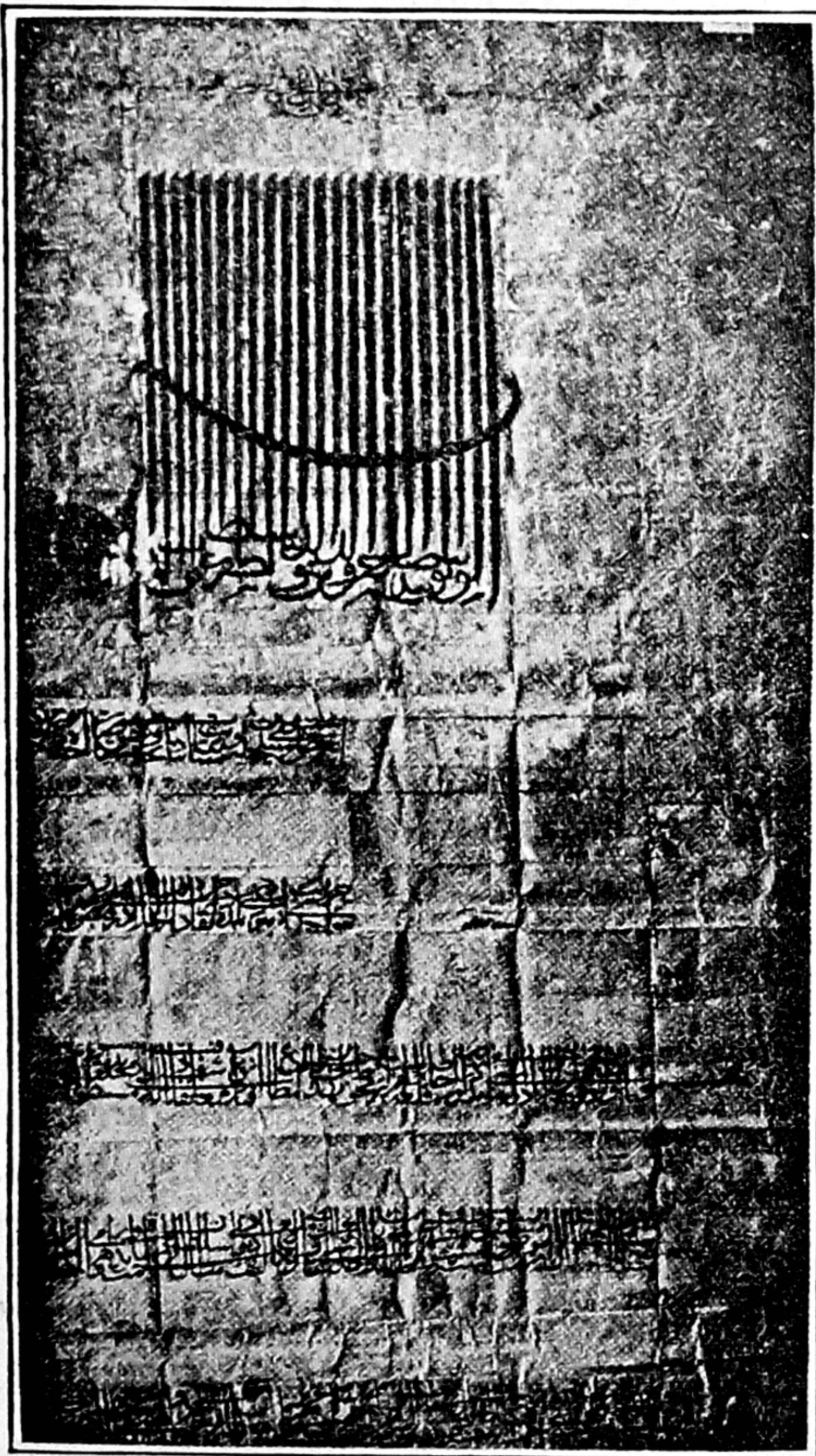
deliverance from his adversary ; and every person in fear, protection. When he died he was buried in this house, and I have myself visited his grave.

The early history of Ghyas-ud-din is surprising. As a child he lived in Bokhara in the possession of one of the inhabitants, and was a little, despicable, ill-looking wretch. Once a certain Fakeer saw him there, and said : “ You little Turk ! ” which is considered by them to be a very reproachful term. The reply was : “ I am here, good Sir.” This surprised the Fakeer, who said to him : “ Go and bring me one of those pomegranates,” pointing to some which had been exposed for sale in the street. The urchin replied : “ Yes, Sir ; ” and immediately taking out all the money he had, went and bought the pomegranate. When the Fakeer received it, he said to Balaban : “ We give you the kingdom of India.” Upon which the boy kissed his own hand, and said : “ I have accepted it, and am quite satisfied.”

It happened, about this time, that the Sultan Shams-ud-din sent a merchant to purchase slaves from Bokhara and Samarkand. The merchant accordingly bought a hundred slaves and Balaban was among them. When these Mamluks were brought before the Sultan, they all pleased him except Balaban, and him he rejected, on account of his despicable appearance. Upon this, Balaban said to the Emperor : “ Lord of the world ! why have you bought all these slaves ? ” The

Emperor smiled, and said : " For my own sake, no doubt." The slave replied : " Buy me then for God's sake." " I will, " said the Emperor. He then accepted him, and placed him among the rest ; but, on account of the badness of his appearance, gave him a situation among the cup-bearers.

Some of the astrologers who were about the king, were daily in the habit of saying to him : " One of the Mamluks will one day overcome thy son, and take the kingdom from him." To this the Emperor, on account of the justice and excellence of his own character, paid no regard, till they told the same story to the Queen-mother ; who soon made an impression on the King's mind respecting it. He accordingly summoned the astrologers before him, and said : " Pray can you tell, if you see him, which of the Mamluks it is who is to take the kingdom from my son ? " They said : " We have a mark whereby we can distinguish him." The Emperor then ordered all the Mamluks to be called before him ; who came accordingly, station after station, as commanded. Upon these the astrologers fixed their eyes ; but did not discover the person looked for ; the day began to draw towards the close. At this time the cup-bearers said one to another : " We are getting rather hungry, let us send some one into the street to buy us something to eat." They did so ; and Balaban, as the most despicable, was sent to make the purchase. Balaban accordingly sallied forth, but could find



A FIRMAN OF GHYASUDDIN BALABAN. 17th February 1273.

nothing in that street which would suit him ; he then went into another, during which time the turn of the cup-bearers to be presented came on. But, as Balaban was not among them, they took a little pitch and whatever else was necessary for their purpose, and daubing it over a child, took him with them in the place of Balaban ; and when his name was called over, this child was presented ; and the business of the day was closed without the astrologers finding their mark upon any one ; which was a providential circumstance for Balaban.

At last Balaban made his appearance ; but not till the business of the day was over. The cleverness of Balaban was afterwards noticed, and he was made head of the cup-bearers. After this he was placed in the army, and soon became general officer. After this the Sultan Jalal-ud-din married his daughter, which was before he had been made king. But when he came to the throne he appointed Balaban to the office of Nawab or Viceroy, which he filled for twenty years. Balaban then killed his master and seized the empire.

From Travels of Ibn Batuta

CHUNDA AND KUMBHA—PRINCES OF MEWAR.

By Colonel James Tod.

Colonel James Tod (1782-1835) was born in Islington, London, and served in India for many years, afterwards becoming Librarian of the Royal Asiatic Society. Few men have ever known an eastern race as Tod knew the Rajputs. He not only knew them through and through, their manners, their traditions, their character, and their ideals ; but so great was his admiration for their many noble qualities, and so completely did he identify himself with their interests, that by the time he left India he had almost become a Rajput himself. He wrote the *Annals and Antiquities of Rajasthan*.

The influence of the Rajputni in public as well as domestic affairs was often far more powerful than that of her husband. The latter knew there was no retreat into which the report of a gallant exploit would not penetrate, and set fair hearts in motion to be the object of his search ; and he was ready to engage in the most desperate enterprise to protect the honour, or win the regard of the lady of his choice. Nothing fired his resentment more speedily than an offence against female delicacy, and there are many instances in the history of Rajasthan when a ribald jest was sufficient to cause a feud which generations of bloodshed could not extinguish.

But however exalted the respect of the Rajput for the fair sex, he nevertheless held that

Nothing lovelier can be found

In woman, than to study household good ;
and inattention to domestic duties was a crime not to be overlooked.

On one occasion, during the most tempestuous period of the history of Mewar, the Rana had bestowed a daughter on a foreign chieftain, to whom he had made a grant of the district of Sadri ; and the royal bride showed a disposition to resent the control of her less exalted lord and master. To the courteous request, " Ranawatji, fill me a cup of water," he received a contemptuous refusal, with the remark that the daughter of a hundred kings would not become a cup-bearer to the Chieftain of Sadri. " Very well," replied the plain soldier, " you may return to your father's house, if you can be of no use in mine." A messenger was instantly sent to the court, and the incident, with every aggravation, was reported. The princess followed on the heels of her messenger, and a summons soon arrived for the Sadri chief to attend his sovereign at the capital. He obeyed ; and arrived in time to give his explanation just as the Rana was proceeding to hold a full court. As usual, the Sadri chief was placed on his sovereign's right hand, and when the court broke up, the heir-apparent of Mewar, at a preconcerted sign, stood at the edge of the carpet, performing the menial office of holding the slippers of the chief. Shocked at such a mark of extreme respect, he

stammered forth some words of homage, his unworthiness, etc., to which the Rana replied, "As my son-in-law, no distinction too great can be conferred ; take home your wife, she will never again refuse you a cup of water."

To illustrate the respect and deference to which the Rajputni was accustomed we will give another short anecdote. The celebrated Raja Jai Singh of Ambar had espoused a princess of Haravati, whose manners and garb, accordant with the simplicity of that provincial capital, subjected her to the badinage of the more advanced court of Ambar, whose ladies had exchanged their national dress for that of the imperial court at Delhi. One day, when alone with his bride, the prince began playfully to contrast the sweeping *jupe* (skirt) of Kotah with the more scanty robe of the belles of his own capital, and, taking up a pair of scissors, said he would reduce it to an equality with the latter. Offended at such levity, she seized his sword, and, assuming a threatening attitude, said that in the house to which she had the honour to belong, they were not habituated to jests of such a nature ; that mutual respect was the guardian, not only of happiness but of virtue ; and she assured him, that if he ever again so insulted her, he would find that the daughter of Kotah could use a sword more effectively than the Prince of Ambar the scissors, adding that she would prevent any further scion of her house from being subjected to

similar disrespect, by declaring such intermarriages *tilac*, or forbidden, which interdict yet exists.

It was a jest of an equally harmless description which robbed Chunda, the eldest son of Lakha, of his throne, and which, in its consequences, proved more disastrous to the fortunes of Mewar than the armies of the Moguls. Lakha Rana was advanced in years, his sons and grandsons established in suitable domains, when "the coco-nut came" from Rinmal, prince of Mandor, to affiance his daughter with the heir of Mewar. When the embassy was announced, Chunda was absent, and the old chief was seated in his chair of state, surrounded by his court. He received the messenger courteously, and observed that Chunda would soon return and take the gage; "for," added he, drawing his fingers over his mustachios, "I don't suppose you send such playthings to an old greybeard like me." This little sally was, of course, applauded and repeated, and Chunda, offended at delicacy being sacrificed to wit, declined to accept the symbol which his father had, even in jest, supposed might be intended for himself. The old Rana was greatly incensed at his son's obstinacy, and, as the coconut could not be returned without gross insult to Rinmal, he decided to accept it himself. He made Chunda swear that, in the event of his having a son, he would renounce his birthright, and be to the child but "the first of his Rajputs"; and Chunda swore by Eklinga, the

presiding deity of the Sesodias, to fulfil his father's wishes.

Within a year of his marriage, a son, Mokul, was born, and, to ensure his peaceful succession, the Rana, before setting out on his crusade to Gya, caused the ceremony of his installation to be performed. Chunda was the first to do homage and swear fidelity to the future sovereign, only reserving for himself, as the recompense for his renunciation, the first place in the councils, and stipulating that in all grants to be vassals of the crown, his own symbol, the lance, should be superadded to the signature of the chief, a practice which obtains to the present day.

The sacrifice of Chunda to offended delicacy was great, for besides being brave, frank, and a skilled soldier, he possessed all the qualities requisite for a ruler ; and after his father's departure and death, he conducted the public affairs of the state with ability and success. But the queen-mother, the natural guardian of her infant's rights, felt umbrage and discontent at her loss of power, forgetting that, but for Chunda, she would never have been mother to the Rana of Mewar. She watched with a jealous eye all his proceedings, and made no attempt to conceal her suspicions that he was aiming at absolute sovereignty, and that if he did not assume the title of Rana, he would reduce it to an empty name. Chunda, knowing the purity of his own motives, for some time made allowances for

maternal solicitude ; but his position soon became unendurable, and he threw up the reins of government in disgust. Bidding his successor look well to the rights of the Sesodias, he retired to the court of Mandu, where he was received with distinction, and the district of Hallar was assigned to him by the prince.

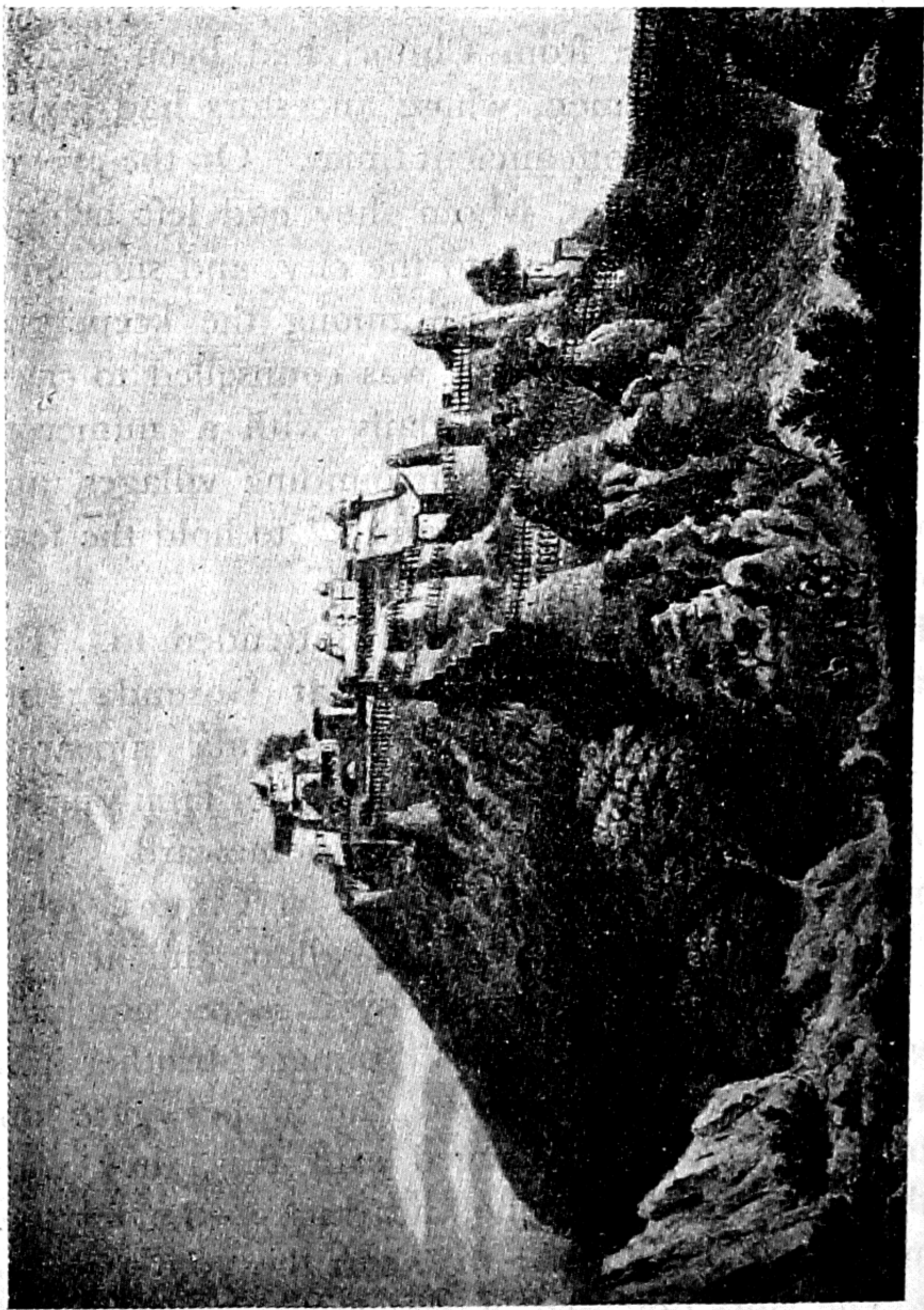
His departure was the signal for an influx of the kindred of the queen, amongst whom were her brother Joda (who afterwards gave his name to Jodhpur), and her father, the old Rao Rinmal. It was soon seen that Chunda's parting words were no idle warning, and the queen-mother found that, instead of safeguarding her own position and her son's interests, she had jeopardised both. With his grandson on his knee, the old Rao would sit on the throne of Mewar, and when the boy quitted him for play, the royal ensigns continued to wave over his head. This was more than the Sesodia nurse could bear, and one day, bursting with indignation, she demanded of the queen if her kin was to defraud her own child of his inheritance. Thoroughly alarmed, the queen addressed a remonstrance to her father, the only reply to which was a hint threatening the life of her offspring. Her fears were soon increased by the assassination of Raghudeva, Chunda's brother, a prince beloved by the Sesodias for his virtues and manly courage.

In this extremity, the queen-mother turned her thoughts to Chunda, and she contrived to apprise

him of the danger which threatened his race. The latter, on his departure from Chitor, had been accompanied by 200 huntsmen, whose ancestors had served the chiefs of Mewar from ancient times. On the pretext of visiting their families, whom they had left behind, these men gained admission to the city, and succeeded in getting themselves enrolled among the keepers of the gates. The queen-mother was counselled to cause the young prince to descend daily with a numerous retinue to give feasts to the surrounding villages, and not to fail, on the "festival of lamps," to hold the feast at Gosunda.

The instructions were carefully attended to. The day arrived ; the feast was held at Gosunda ; but night began to close in, and no Chunda appeared. With heavy hearts the nurse, the *purohit*, or family priest, and others in the secret, moved homeward. They had reached the eminence known as Chitori, when forty horsemen passed them at a gallop, and at their head Chunda in disguise, who by a secret sign paid homage as he passed to his younger brother and sovereign. The band reached the upper gate unchecked, and when challenged said that they were neighbouring chieftains who, hearing of the feast at Gosunda, had the honour to escort the young prince home. The story obtained credit; but the main body, of which this was but the advance, presently coming up, the treachery was apparent. Chunda unsheathed his

THE FORTRESS OF KOMULMIR.



sword, and, at his well-known shout, his hunters were speedily in action. The gates were flung open, the guards cut to pieces, and in a few moments every Rahtor had been killed or hunted out of the city.

Chunda's name is one of the most famous in the annals of Mewar, and he was the founder of the famous clan called after him the Chundawats, who played so prominent a part in the later history of the state.

Mokul, who obtained the throne by Chunda's surrender of his birthright, succeeded in 1398, and reigned not unworthily for twenty years. He was followed by his son Kumbha in 1419, under whom Mewar reached the zenith of her prosperity.

Of the eighty-four fortresses for the defence of the state, thirty-two were erected by Kumbha ; and the famous Komulmir, or fortress of Kumbha, is an imperishable example of his stupendous labours. This stronghold occupies the top of a lofty and precipitous hill, rising to a height of more than 3,000 feet about the sea. A massive wall, with numerous towers and pierced battlements, encloses a space some miles in extent below. The ascent is very narrow, and four gateways have to be passed before the entrance to the fortress can be reached. The battlements rise, tier upon tier, to the summit of the hill, which is crowned with the Badal Mahal, or "cloud-capped palace" of the Ranas.

Kumbha's military achievements were many ; but

the most famous of them was the defeat of the combined armies of Malwa and Gujarat. It was towards the close of the Khilji dynasty that the satraps of Delhi began to shake off the imperial yoke, and to establish themselves as independent rulers. Five distinct kingdoms were created ; Bijapur and Golconda in the Deccan, and Jaunpur, Malwa and Gujarat in Hindustan proper. The two latter had attained considerable power when Kumbha ascended the throne, and in the year 1440 they formed a league against him and invaded his kingdom. The Rana met them on the plains of Malwa bordering on his own state, at the head of 100,000 horse and foot and 14,000 elephants. The invaders were entirely defeated, and Mahmud, the Khilji sovereign of Malwa, was carried captive to Chitor. Kumbha erected the famous "Tower of Victory" at Chitor to commemorate his victory over Mahmud.

He occupied the throne for half a century, and his reign was the most glorious in the history of Mewar. But the year which should have been a jubilee was marked by the foulest of crimes. His life, which nature must soon have closed, was terminated by the poniard of an assassin—that assassin, his son !

From *The Annals and Antiquities of Rajasthan* by Col.
James Tod.

MOHAMMED TUGHLUK

By Mohammed Kasim Ferishta.

Mohammed Kasim Ferishta (1550-1612), the famous Persian historian, was born at Astrabad. While still young he went to India and became a captain in the bodyguard of the Prince of Ahmednagar. In 1589 he went to Bijapur, and was commissioned by Ibrahim Adil Shah (1585-1628) to write a history of the Mohammedan dynasties of India. He is one of the most trustworthy of Oriental historians, and his work still maintains a high place as an authority. It has been translated by General J. Briggs under the title of *The History of the Rise of the Mohammedan Power in India*.

On the third day after Ghyasuddin Tughluk's funeral, his eldest son Aluf Khan ascended the throne with the title of Mohammed Tughluk, and proceeded from Tughlukabad to Delhi. On this occasion, the streets of the city were strewn with flowers, the houses were adorned, drums were beaten and every demonstration of joy was made. The new monarch ordered some elephants laden with gold and silver coins to precede and follow the procession, from which the money was scattered among the populace.

In the early part of his reign, the King's liberality attracted to Delhi some of the most learned men of Asia, who returned to their countries laden with honours and gifts. He established hospitals for the sick, and almshouses for widows and orphans on a most liberal scale. He was the most eloquent and

accomplished prince of his time ; and his letters both in Arabic and Persian, display such good taste and good sense, that the most able secretaries of later times study them with admiration. He was fond of history, and had so retentive a memory that he recollected almost every event he read of, and the time it occurred. He was skilled, also, in the sciences of physics, logic, astronomy, and mathematics ; and he had the talent of discovering the character of persons from a very slight acquaintance. He even went so far as to attend on patients afflicted with any remarkable disease. He studied the philosophy of the Greek schools, and after his accession to the throne he held discussions with Assud Muntuky the metaphysician ; Oobeid the poet ; Nizamuddin Intishar and Moulana Einuddin Shiraji, besides other learned men. He, however, took no delight in works of fiction written for amusement, such as tales or romances, nor did he encourage buffoons or actors. He wrote some good Persian poetry himself, and was the patron of literary men in general.

He was not less famous for his gallantry in the field than for those accomplishments which render a man the ornament of private society. His constant desire to extend his territory accounts for his having passed the greater part of his life in camp. He is represented by contemporaries as one of the wonders of the age in which he lived. He even wished to unite in his own person the duties of monarch with those of high priest. He was

always regular at his own daily prayers, and punished those persons who neglected theirs. He abstained from drunkenness and other vices forbidden in the holy book.

But with all these admirable qualities, he was wholly devoid of mercy or of consideration for his people. The punishments he inflicted were not only rigid, and cruel, but frequently unjust. So little did he hesitate to spill the blood of God's creatures, that when anything occurred which excited him to proceed to that horrid extremity, one might have supposed his object was to exterminate the human species altogether. No single week passed without his having put to death one or more of the learned and holy men who surrounded him, or some of the secretaries who attended him. On his nobles and relatives, however, he conferred great honours and distinctions.

In the beginning of the reign of Mohammed Tughluk, before the government was settled, Toormooshreen Khan, a Mogul general of great fame, invaded Hindusthan with a vast army in order to conquer it. He subdued Multan and the northern provinces, and advanced rapidly towards Delhi. Mohammed Tughluk, seeing he could not cope with the enemy in the field, and that the city must soon fall, sued for peace. He sent valuable presents in gold and jewels to soften the Mogul chief, who on receiving almost the price of the King, at last consented to withdraw to his own country,

retreating through Guzerat and Sind on his return ; both of which territories he plundered and carried off many of the inhabitants.

Mohammed Tughluk now turned his thoughts to conquests within India ; and he so completely subjected the distant provinces of Dwar-Samudra, Mabir, Kumpila, Warangal, Lucknow, Chittagong and Sonargram, near Dacca, that they were as effectually incorporated with the empire as the villages in the vicinity of Delhi. He also subdued the whole of the Carnatic, both in length and breadth, even to the shore of the Sea of Oman.* But in the convulsions which soon after shook the empire, all these conquests, with the exception of Guzerat, were wrested from him. The causes of the disturbances were chiefly the heavy taxes which in this reign were imposed on the inhabitants of the Doab and other provinces, the passing of copper money for silver by public decree ; the raising of 370,000 horse for the conquest of Khorasan and Mawurul-Nehr ; the sending of 100,000 horse towards the mountains between India and China ; the cruel massacre of many Mohammedans, as well as Hindus, in different parts of India ; and many other lesser reasons, which, for the sake of brevity, we forbear to mention.

The duties levied on the necessaries of life and realised with the utmost rigour, were too great for the

*Part of the Indian Ocean, lying between Arabia and the Indian Peninsula.

power of industry to cope with ; the country, in consequence, became involved in poverty and distress. The farmers fled to the woods, and maintained themselves by rapine ; the lands were left uncultivated ; famine desolated whole provinces, and the sufferings of the people obliterated from their minds every idea of happiness. The copper money, for want of proper regulations, was productive of evils equal to those already specified. The King, unfortunately for his people, based his ideas upon currency from a Chinese custom of using paper on the Emperor's credit, with the royal seal appended, in lieu of ready money. Mohammed Tughluk, instead of stamped paper, struck a copper coin, which he issued at an imaginary value, and caused it to pass current by a decree throughout Hindusthan. The mint was badly regulated. Bankers acquired large fortunes by coinage. Foreign merchants made their payments in copper to the home manufacturers, though they themselves received for the articles they sold silver and gold in foreign markets. There was so much corruption practised in the mint, that for a premium to those persons who had the management of it, merchants had their coin struck considerably below the legal value ; and these abuses were connived at by the government. The great calamity, however, consequent upon this debasement of coins arose from the known instability of the government. Public credit could not

long subsist in a state so liable to revolution as was Hindusthan.

Mohammed Tughluk, at the representation of Amir Nowroze Beg, a Mogul chief, who, with thousands of his tribe, had entered into the service, buoyed himself up with hopes of reducing both Persia and Tartary. But, before these projects could be put into execution, the troops' dues were in arrears. The soldiers, finding they could not subsist without pay, dispersed, and carried pillage, ruin and death to every quarter. The King now resolved to repair his losses by putting into execution a project equally absurd.

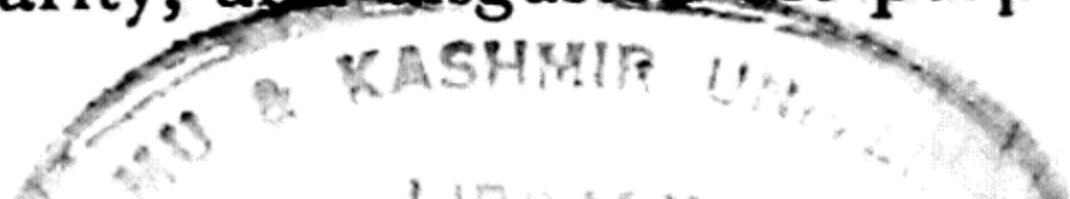
Having heard of the great wealth of China, Mohammed Tughluk conceived the idea of subduing that empire ; but, in order to accomplish his design, it was found necessary first to conquer the country of Himachal,* which lies between the borders of China and India. Accordingly, he ordered 100,000 horse, under the command of his sister's son, Khursow Malik, to subdue this mountainous region, and to establish garrisons as far as the frontiers of China. When this should be effected, he proposed to advance in person with his whole army to invade that empire. The nobles and counsellors of state in vain assured him that the troops of India could not and would not be able to advance a step within the limits of China, and that

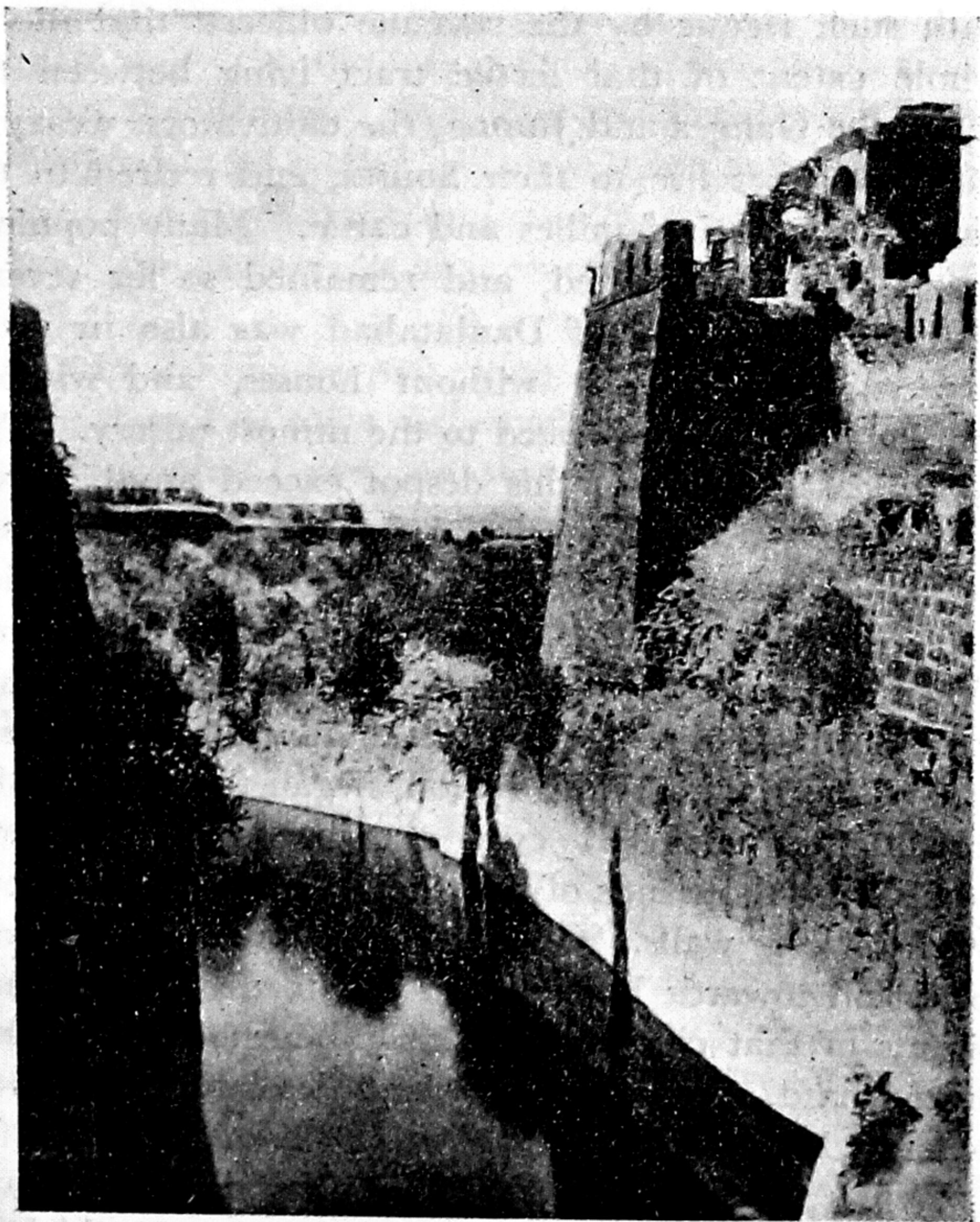
*Nepal, and the countries on both sides of the Himalaya mountains.

the whole scheme was ridiculous. The King insisted on making the experiment, and the army was accordingly put in motion. Having entered the mountains, small forts were built on the road to secure communications. In this manner the troops reached the Chinese boundary, where a numerous army opposed them. The numbers of the Indians were by this time greatly diminished, and being much inferior to the enemy, they were struck with dismay ; which was only increased when they considered their distance from home, the rugged country they had passed, the approach of the rainy season, and the scarcity of provisions, which now began to be severely felt. With these feelings they commenced their retreat towards the foot of the range of hills, when suddenly, the mountaineers, rushing down upon them, plundered their baggage, the Chinese army following them closely. In this distressing situation the Indian army remained for seven days, suffering the extremes of famine. At length, the rain began to fall in torrents ; the cavalry were up to the bellies of their horses in water. The waters obliged the Chinese to remove their camp to a greater distance, and gave to Khursow's Malik some hopes of effecting his retreat ; but he found the low country completely inundated, and the mountains covered with impervious woods. In the short space of fifteen days the Indian army fell a prey to famine, and became the victim of the King's ambition. Scarcely

a man returned to tell the story, excepting those who were left behind in the garrison ; and the few of those troops who avoided the enemy did not escape the more fatal vengeance of their King, who ordered them to be put to death on their return to Delhi.

The King was so much pleased with the situation and strength of Deoghar in the Deccan, and considered it so much more central than Delhi, that he determined to make it his capital. On proposing this subject to his ministers, the majority were of opinion that Ujjain was a more proper place for that purpose. The King, however, had made up his mind and therefore gave orders that the city of Delhi, then the envy of the world, should be evacuated, and that men, women and children, with all their effects and cattle, should migrate to Deoghar. To add importance to the event, he caused trees to be torn up by the roots, and planted in rows along the road, to yield the travellers shade ; and required that all who had not money to defray the expense of their removal, should be fed on the journey at the public expense. He directed, also, that Deoghar should in future be called Daulatabad. He raised several fine buildings within it, and excavated a deep ditch round the fort, which he repaired and beautified. On the top of the hill whereon the citadel stood, he formed new reservoirs for water, and made a beautiful garden. These measures, however, greatly affected the King's popularity, and disgusted the people.





MOAT AROUND THE CITADEL AT DAULATABAD

At this time the taxes were so heavy, and exacted with such rigour by the revenue officers, that in the whole extent of that fertile tract lying between the rivers the Ganges and Jumna, the cultivators, weary of their lives, set fire to their houses, and retired to the woods with their families and cattle. Many populous towns were abandoned, and remained so for several years. The colony of Daulatabad was also in great distress. The people, without houses, and without employment, were reduced to the utmost misery. The tyrannical caprices of this despot exceed anything we have met with in history ; of which the following is a horrid instance. While he remained at Delhi he led his army out to hunt, as is customary with princes. When he arrived in the district of Bairam, he plainly told his officers that he came not to hunt beasts but men, and without any obvious reason, began to massacre the inhabitants. He had even the barbarity to bring home some thousands of their heads, and to hang them over the city walls. On another occasion he made an excursion towards Kanauj and put to death the inhabitants of that city, and the neighbourhood for many miles round, spreading terror and desolation wherever he turned his eyes.

When Mohammed Tughluk arrived before Warangal, pestilence broke out in his camp, to which a great part of his army fell victim. He had, on this occasion, nearly lost his own life and was induced to

leave one of his officers, Malik Naib Imad-ul-Mulk, to command the army, and to return himself towards Daulatabad. On the way, he was afflicted with a violent toothache, and lost one of his teeth, which he ordered to be buried with much ceremony at Berar, and caused a magnificent tomb to be reared over it, which still remains a monument of his vanity and folly !

From Peitum he proceeded in his palky to Delhi, having heard of some disturbance among the Afghans in that capital ; and, on this occasion, he gave permission to such of the inhabitants of Daulatabad as were willing to return to Delhi, to do so. Many thousands made the attempt, but several of them perished on the way by a famine which then desolated the countries of Malwa and Chanderi. When the rest reached Delhi, they found the famine raging there with such fury that very few persons could procure the necessaries of life. The King's heart seemed for once to be softened with the miseries of his subjects. He even, for a time, changed his conduct, and took some pains to encourage husbandry and commerce, and, for this purpose, distributed large sums to the inhabitants from the treasury. But as the people were distressed for food, they expended the money on the necessaries of life, and many of them were severely punished upon that account.

The King then proceeded to Tatta, in order to chastise the Samura Prince of Sind. Within sixty miles

of that city the King halted, to pass the first ten days of the month of Mohurruum ; where having eaten to excess of fish, he was seized with a fever. He could not be prevailed on to remain quiet till he recovered, but embarked in a vessel, and proceeded to within thirty miles of Tatta, where he expired. And thus this cruel tyrant became the victim of death, after a reign of twenty-seven years.

From Mohammed Kasim Ferishta's *History of the Rise of the Mohammedan Power in India*, translated by General John Briggs.

THE FALL OF BAIRAM KHAN

By Mohammed Kasim Ferishta.

Bairam Khan, being much worried at the favours which the King (Akbar) had conferred upon some persons whom he suspected to be enemies to himself, for some days refused to come to court. The King, in the meantime, happened to amuse himself at an elephant fight, during which the animals chanced to run over the tents of Bairam Khan. The minister immediately suspected that this was done on purpose by the King, to whom he sent the following message :

“That he was sorry to see that he had disoblged the King ; but that if he deserved Akbar’s dislike, he would be glad to know the crime he had committed that he might be the better able to make his excuse, and then retire for ever from the presence.”

The King was deeply upset by being accused of doing something which he abhorred ; but he condescended to acquaint Bairam that the circumstance from which his ungenerous suspicions arose was a mere accident. This, however, did not satisfy Bairam Khan, who still continued to suspect that the King’s mind was estranged from him.

Soon after this event the King marched from Lahore to Delhi. Khaja Kallan, who was proud of his

family and of the signal services which he had rendered to the King, set himself up to oppose Bairam Khan in his administration. That vindictive minister, to get rid of his antagonist upon very slight pretences, condemned him to death, which raised a great commotion among the Omrahs. The King also expressed his dislike to this violent proceeding ; for the whole affair had been carried out without his orders.

Upon this occasion, high words arose between the King and his minister ; and the former, in a few days, set out for Agra. Though the King did not reveal what had passed between him and Bairam, the cause of his journey was no secret at the court. The people sided with their young King in this quarrel, and the power of the minister began to decline visibly every day. In the meantime the enraged Bairam endeavoured to recover his authority by rigour and severity.

Much about this time Molla Pir Mohammed, who had been formerly a retainer of Bairam Khan, was, on account of his great abilities, given the high office of tutor to the King. He soon received a great share of the King's favour ; but the pride of advancement began to swell in his heart. He used often to make the Omrahs, who attended his levée, to wait whole hours, and, at last, to send them word that he could not see them ; which insolent behaviour gave great offence to many. Bairam Khan himself was little better treated by Mohammed ; and he took it so much amiss that, by

virtue of his own authority, he sent the tutor prisoner to Biana and from thence banished him to Guzerat, and there shipped him off to Mecca to prosecute his devotions. The King was highly offended at this proceeding, as it seemed to debar him from even the liberty of disposing of his own private favours.

Shaikh Mahummud Ghorî, the brother of Shaikh Phul, who having been firmly attached to the Mogul interests during the late supremacy of the Pathans, had fled to Guzerat, this year returned to court with his family, and was very favourably received by the King, who ordered Bairam Khan to provide for him in a manner suitable to his dignity. Mahummud Ghorî, trusting too much to the King's authority, neglected to pay that court to Bairam Khan which that haughty minister expected, Bairam therefore took every possible means to avoid Mahummud and made things so very disagreeable for him that he left the court and retired to his old family residence at Gwalior. On this being represented to the King, it revived his former discontent against Bairam Khan.

About this time the King went on a hunting party and progressed as far as Secundra, about forty miles off Delhi, between the rivers. Mahim, his foster-brother, joined him there, and told him that his mother was extremely ill at Delhi and was very anxious to see the King. Akbar immediately set out for Delhi, and Shabuldien Ahmed Khan Neishapuri, an Omrah of five



AKBAR HUNTING

thousand, who then commanded the city, came out to meet Akbar with presents : Ahmed Khan was in great perplexity how to act. He was told that Bairam Khan would impute the King's journey to Delhi to his intrigues, and would not fail to get rid of him, as he had done to Mufuai Beg ; he therefore acquainted the King of his apprehensions, and begged he might be permitted to make a pilgrimage to Mecca. The King was very much annoyed upon hearing this request, and observed how formidable the power of his minister was become to all his friends ; but after he had considered the many obligations under which he and his family lay to that able man, he could not think of removing him : to lessen, however, in some measure, the apprehensions of Ahmed Khan, the King wrote to Bairam that he had of his own accord proceeded to Delhi, and not at the instigation of any person, but merely to pay his respects to his mother ; that therefore a letter from him to appease the minds of those who were apprehensive of his displeasure, would be necessary. Bairam Khan returned for answer, that " he should never entertain resentment against any whom the King was pleased to honour with his favour." He moreover sent Hajee Mahummud Seistani and Tirdi Beg to Delhi, with assurances of his loyalty and absolute obedience to the King's royal pleasure.

In the meantime, Shabuldien Ahmad Khan finding the King disposed to protect him, and to hear accusa-

tions against Bairam Khan, loosed his tongue one day in public against that minister. He was joined by the whole court, whom he had previously attached to his interest. In short, so many crimes were alleged against Bairam Khan, particularly his designs in favour of Abul Kasim, the son of Mirza Kamran, that the King was alarmed and thought it necessary to curtail his authority. When therefore Hajee Mahummud and Tirdi Beg arrived, instead of being admitted to an audience, they were immediately imprisoned.

When it became public that the deputies from Bairam Khan had been imprisoned by the King, everybody predicted the ruin of the minister, and endeavoured to shake him off as fast as possible. They flocked daily to Akbar by hundreds. That prince immediately issued a proclamation throughout the empire, that he had taken the administration upon himself, and that henceforth no orders but his own should be obeyed, Bairam Khan being dismissed from the regency.

Bairam Khan finding that he had no further hopes from the King, began to form a resolution of going to Malwa, to reduce that country, and start an independent kingdom.

When the King was informed of this new scheme of Bairam's he sent Mir Abdul Latif Shusvini, his own preceptor, with a message to him to the following purpose.

“Till now our mind has been taken up with our education, and the amusements of youth, and it was our royal pleasure that you should be responsible for our empire. But as it is now our intention to govern our people by our own judgment and pleasure, let our wellwisher contract his skirts from the business of the world, and retire to Mecca, without thirsting after vanity and ambition.”

Bairam Khan, upon receiving this letter, professed passive obedience, and sent his ensigns of state, elephants, banners and drums, by the hand of Hussain Kulli Beg Zul Kudder, to the King. He then returned to Nagore, to prepare for Mecca.

Bairam Khan having proceeded on his pilgrimage as far as Bikaner, changed his mind, and returned again to Nagore, where he began to assemble troops. The King, being informed of this, marched to Jidger. Molla Pir Mohammed, being now returned from his banishment, to which he had been condemned by Bairam Khan, was thought a proper person to carry on the war against him. He was accordingly dignified with titles by the King, and sent with an army towards Nagore. The King, in the meantime, returned to Delhi and sent orders to Monim Khan at Kabul to repair to court.

Bairam Khan, upon the approach of Pir Mohammed Khan, set out for the Punjab, and was closely pursued by the Pir. When he arrived at the fort of Tibberhind,



[Photo of a painting in the Victoria Memorial Hall Calcutta. By kind permission of the Trustees.

BAIRAM KHAN

he threw all his baggage into that place, which was commanded by one of his adherents, by name Sher Mahummud ; but this traitor no sooner had got Bairam's effects into the place than he began to reckon them as his own, and turned out the guard which the unfortunate minister had sent to take charge of his baggage. Bairam Khan set out from thence for Debalpur, which was then governed by one of his old friends, Dirvesh Mahummud Usbeck. When he came near the place, he sent his secretary, Khaja Muzaffar Ali, to wait upon the Dirvesh, but that ungrateful man, pretending to be affronted at Bairam's request, confined the secretary and sent him as a prisoner to the King. Bairam Khan, who had expected much from his old friend, was astonished at his behaviour to a man in adversity, so he set out, in great perturbation of mind, towards Jullunder.

The King had, by this time, recalled Pir Mohammed Khan and appointed Khan Azim to reduce the Punjab, and to quell the rebellion of Bairam Khan. Khan Azim coming up soon after with Bairam Khan at Machiwarra, a battle ensued, which was maintained with great bravery on both sides ; Khan Azim's line being broken by the enemy ; but at length, several of Bairam Khan's principal officers being killed, he was defeated, and obliged to fly to the mountains of Sewalik.

The King's army having advanced near the mountains of Sewalik, a detachment of light horse entered

the hills, where the Zamindars of that country had met in support of Bairam Khan to guard the passes : but they were driven from post to post ; upon which, Bairam Khan, in great distress, sent his slave Zemal Khan to the presence, to represent his unfortunate situation, and to implore the King's mercy.

Akbar immediately dispatched Molla Abdulla Sultanpuri, with assurances of his clemency, and to bring the unhappy Bairam to court. Accordingly, soon afterwards, he was received at some distance from the camp, by a considerable number of Omrahs, whom the King had ordered to meet him. He was brought into the presence with every possible mark of favour and distinction. When he appeared within sight of the King, he hung his turban round his neck, and suddenly advancing threw himself, in tears, at the foot of the throne. The King instantly stretched forth his hand, ordered him to rise, and place him in his former station, at the head of the Omrahs. To dispel at once his uneasiness and grief, the King honoured him with a splendid Khilat* ; and spoke to him after the following manner :

“ If Bairam Khan loves a military life, he shall have the government of Calpe and Chinderi, in which he may exercise martial genius ; if he chooses rather to remain at court, our favour shall not be wanting to the great benefactor of

*Dress of honour.

our family ; but should devotion make the soul of Bairam wish to perform a pilgrimage to Mecca, he shall be escorted in a manner suitable to his dignity."

Bairam Khan replied : " The royal confidence and friendship for me must be now diminished ; nay, they are past the hopes of recovery. Why then should I remain in the presence ? The clemency of the King is enough for me, and his forgiveness for my late errors a sufficient regard for my former services. Let the unfortunate Bairam turn his face from this world to another, and pursue his pilgrimage to Mecca."

The King assented to his request, and ordered a proper retinue for him with 50,000 rupees a year to support his dignity. Bairam soon after took leave of the King who, with a few attendants, left the camp and went to Agra.

Bairam Khan took his way to Guzerat with the intention of proceeding by sea to Mecca. When he arrived in the suburbs of the city of Guzerat, which was then governed by Mufi Khan Lodi, he was accosted by Mobarick Khan Lohani, whose father Bairam Khan had killed in the battle with Himu. This wretch pretended to embrace the unsuspecting Bairam, drew a dagger and basely stabbed him to the heart. A mob of Afghans immediately fell upon Bairam's retinue, and plundered them.

From Ferishta's *History of Hindostan*.

MOGHUL FINANCE AND JUSTICE

By Father Anthony Monserrate, S.J.

Father Anthony Monserrate, of the Society of Jesus, distinguished himself during a plague epidemic in Lisbon in 1569. On arrival in India he was deputed to Akbar's Court, by the Provincial of Goa, as the historian of the Jesuit Mission. He used to write up his notes very conscientiously every night. Father Monserrate was at one time the tutor to Prince Murad and accompanied Akbar on one of his expeditions as far as Jallalabad. In 1582, he returned to Goa where he continued his labours till 1588, after which he was ordered to Abyssinia. Whilst on his way there he was made a prisoner by the Arabs who kept him in prison for more than six years. While he was confined by the Arabs he was permitted to complete his literary labours. He was ransomed in 1596. When the third Jesuit Mission arrived at the court of Akbar, the great Mogul was very indignant when he heard of the treatment which his old friend Father Monserrate had received from the Arabs. Monserrate's principal work entitled *Mongolicae Legationis Commentarius* disappeared for many years and was not recovered again until 1906. It gives a very valuable account of Akbar's court and his campaigns. Other works by Father Monserrate have not yet been found.

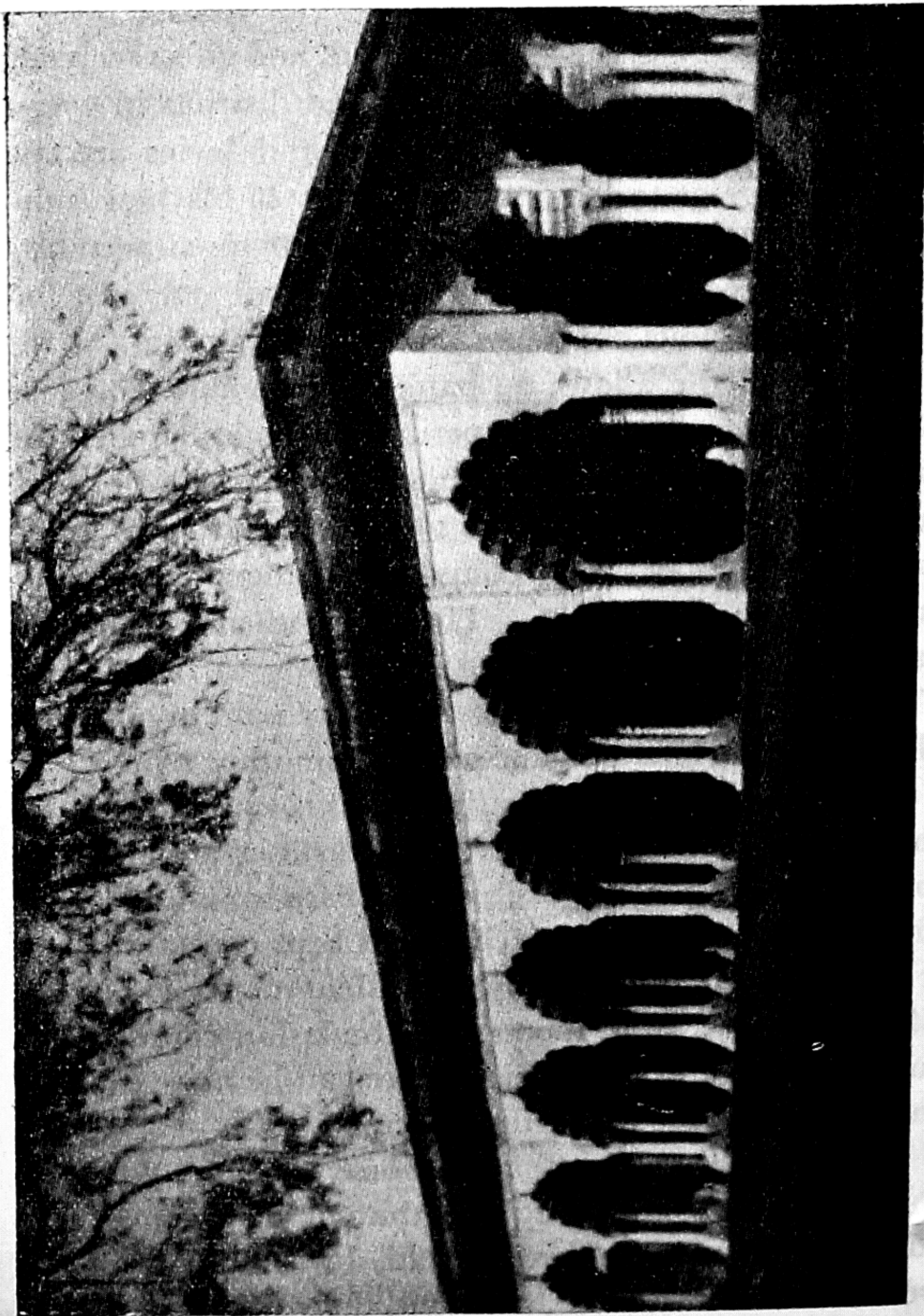
The King (Akbar) exacts enormous sums in tribute from the provinces of his empire, which is wonderfully rich and fertile both for cultivation and pasture, and had a great trade both in exports and imports. He also derives much revenue from the hoarded fortunes of the great nobles, which by law and custom all come to the King at their owner's death. In addition, there are the spoils of conquered kings and chieftains, whose treasure

is seized, and the great levies exacted, and gifts received, from the inhabitants of newly-subdued districts in every part of his dominions. These gifts and levies are apt to be so large as to ruin outright many of his new subjects. He also engages in trading on his own account, and thus increases his wealth to no small degree ; for he eagerly exploits every possible source of profit.

Moreover, he allows no bankers or money-changers in his empire except the superintendents and tellers of the royal treasuries. This enormous banking-business brings the King great profit ; for at these royal treasuries alone may gold coins be changed for silver or copper, and vice versa. The government officers are paid in gold, silver or copper according to their rank. Thus it comes about that those who are paid in one type of coin need to change some of it into another type.

Such means of increasing the revenue may be thought base, but they have two distinct advantages ; for the coinage cannot possibly be debased or adulterated, and the rate of internal exchange is kept constant, since it cannot be manipulated by fraudulent money-changers. Moreover, as all the money in circulation comes eventually to the royal treasuries, there can be no scarcity of money with consequent high prices.

There is a law also that no horse may be sold without the King's knowledge or that of his agents. He allows auctions to be freely held, but buys up all the best horses for himself, without, however, interfering



DIWAN-I-AAM, AGRA FORT

Photo . C.A.P.

with the bidding, or taking offence if any one tries to outbid him. In order to avoid any suspicion of oppression, the money is publicly counted out on these occasions, and the seller receives several gold pieces beyond the actual price.

Akbar is sparing and tenacious of his wealth, and thus has become the richest Oriental king for at least 200 years. This fact the chieftains who surround him at his court are continually dinning into his ears, in order to ingratiate themselves with him. With the object of exhibiting his wealth, four times every year he has sacks of minted copper money publicly piled up (I think in the palace courtyard) into a heap ten feet wide and thirty feet high. By the side of this pile sit the superintendents and tellers of the treasury. They supervise the counting of the money, which is paid out to those who are entitled to receive it, after deduction of the profit which an ordinary banker would have made if it had been deposited with him. Each sack holds about four thousand copper coins.

The secretariat is presided over by a chieftain of great authority and ability who signs the royal 'Firmans.' These are eight days afterwards sealed by one of the queens, in whose keeping is the royal signet ring and also the great seal of the realm. During this eight days' interval every document is most carefully examined by the confidential counsellor and by the King himself, in order to prevent error and fraud.

The King's severity towards errors and misdemeanours committed by officials in the course of government business is remarkable. Hence all are afraid of his severity, and strive with all their might to do as he directs and desires. For the King has the most precise regard for right and justice in the affairs of government. In accordance with Mussalman practice, cases are decided by a double process before two judges. However, by the King's direction all capital cases, and all really important civil cases also, are conducted before himself. He is easily excited to anger, but soon cools down again. By nature moreover he is kindly and benevolent, and is sincerely anxious that guilt should be punished, without malice indeed, but at the same time without leniency. Hence in the cases in which he himself acts as judge the guilty are, by his own directions, not punished until he has given orders for the third time that this shall be done. During the campaign against the king of Chabulum twelve deserters to the enemy were captured in an ambush near the Hydaspes and brought before the King. He pronounced judgment upon them ; some were to be kept in custody in order that their case might be more thoroughly investigated, whilst some were convicted of treachery and desertion and handed over for execution. One of these latter, as he was being hustled off by the executioners, begged for a chance to say something. "O, King," he said, "order me not to the gibbet, for nature

has bestowed upon me marvellous power in a certain direction." "Well," said the King, "in what direction do you thus excel, miserable wretch?" "I can sing beautifully," answered the prisoner. "Then sing," commanded the King. The wretched fellow then began to sing in a voice so discordant and absurd that everyone began to laugh and murmur, and the King himself could scarcely control his smiles. When the guilty man perceived this, he said, "Pardon me this poor performance, O King. For these guards of yours dragged me along so roughly and cruelly, on a hot and dusty road, and pummelled me so brutally with their fists, that my throat is full of dust, and my voice is so husky that I cannot do myself justice in singing." The King rewarded this witty saying with such signal grace that for the sake of this one man he pardoned both the fellow himself and his companions.

From *The Commentary of Father Monserrate, S.J. on his Journey to the Court of Akbar*. Translated from the original Latin by J. S. Hoyland, M.A., Bishop College, Nagpur, and annotated by S. N. Banerjee, M.A., Professor of History, Mahindra College, Patiala.

NUR JEHAN

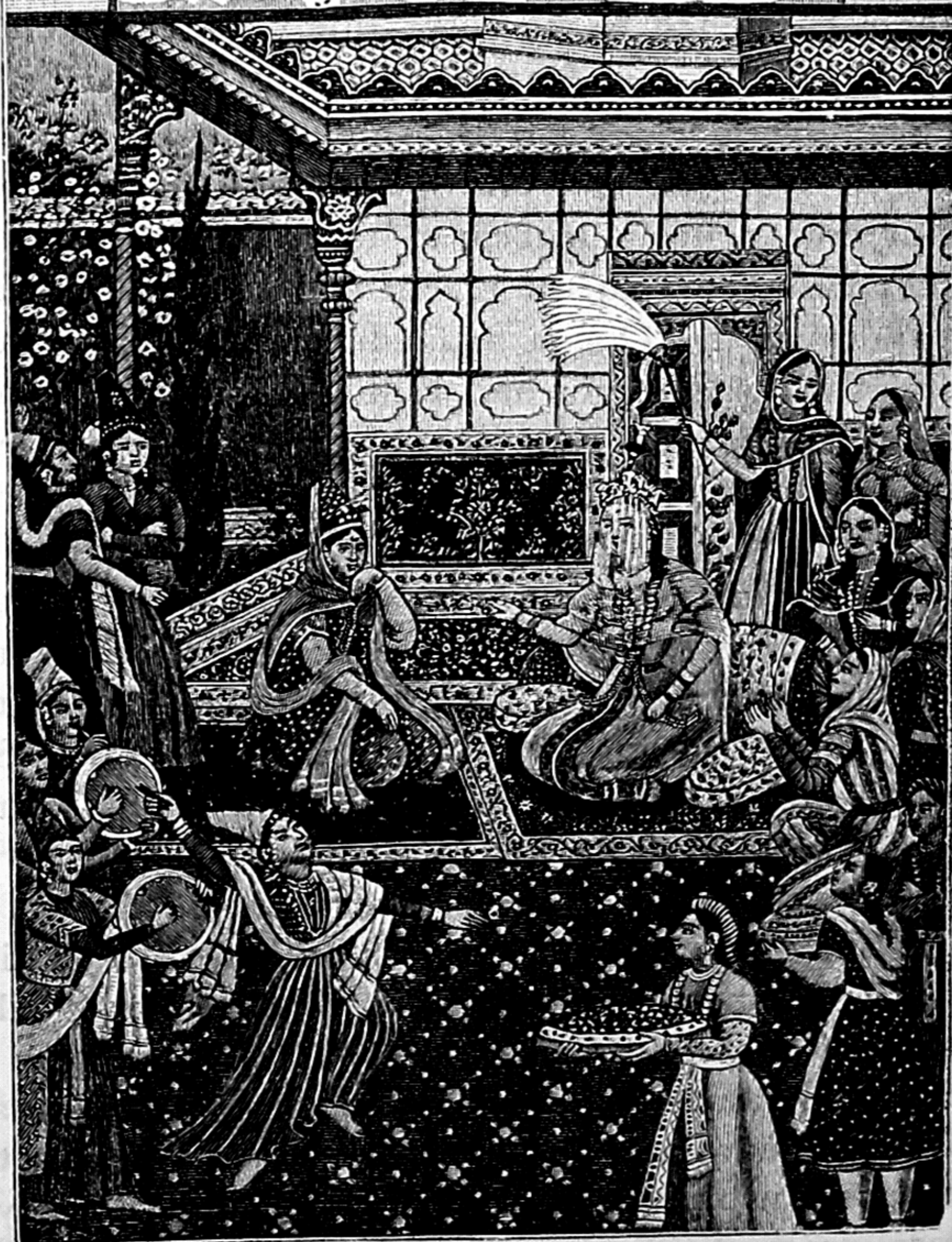
By Niccolao Manucci.

Niccolao Manucci (1653-1708) wrote *Storia do Mogor* or *Mogul India*. This book is mainly about the reign of Aurangzeb and is based on his personal knowledge. Earlier parts of the work deal with Akbar and other Emperors and are based on what he heard during his travels, mainly legends and fables. He gives publicity to the rumoured death of Akbar by poison, owing to his having swallowed a poison pill intended for one of his rebellious nobles. He is the only medieval historian who states that the Jats desecrated the tomb of Akbar and burnt his bones.

There was nothing which excited more astonishment in the Indies than the complete control which Nur Jehan exercised over the mind of Jehangir. She insensibly weaned the Emperor from his inordinate love of wine ; she put limits to his excesses ; and obtained his promise that he would refrain from drinking more than nine goblets at those seasons when he resigned himself to sociality and mirth. This was often a subject of contest between the Emperor and Nur Jehan, but the advantage always remained with her. Never woman exhibited more skill in preserving her power over a heart of which she had once taken possession. The indefatigable Persian found a hundred modes of fixing her husband's attachment ; and lest he should break from her chains, she furnished him incessantly with new pleasures, of which she partook. The slight disputes,

excited sometimes by subjects of little importance, only served to re-animate their tenderness. One day, when Jehangir happened to be recreating himself, attended by the musicians and female dancers of his palace, he exceeded the nine goblets to which he had been restricted by Nur Jehan. The Queen remonstrated, but the Emperor turned a deaf ear to her complaint, and carried his indulgence to the extent of intoxication. The next morning the Queen availed herself of the condition to which Jehangir had reduced himself the preceding evening. She shut herself up in her apartment, and refused to make her appearance as usual. Never was distress more lively than that of Jehangir. With the most anxious solicitude, he sought the Queen, and could take no rest till he had succeeded in appeasing her. The Queen exacted from him a humiliation not a little difficult for the pride of a Mogul to submit to. She rejected all his apologies until she should behold him on his knees, soliciting her forgiveness for his want of complaisance. The Emperor, between the claims of his rank and the unworthy passion which enslaved him, was a long time held in suspense. At last, he availed himself of the following expedient, by the advice of one of those ancient governesses of the harem who act the part of guardians to the queens. One day, when the Queen was in the garden of the palace, defended by a parasol from the sun's rays, the Emperor joined her side, and sought the benefit of its protecting shade.

تصویر نور جهان سلیمی غبات بک اغما والدوله



NUR JEHAN AND HER LADIES

The ancient dame made Jehangir understand that he might place himself at the feet of the Queen, and participate of the shade, which was afforded to herself. It was in this state of humiliation, which the Emperor seemed to have sought for his own protection from the sun, that he reconciled himself to Nur Jehan. He made vows of a blind obedience, and was received again into favour.

The Queen was delighted at the submission of the Emperor ; and to testify her satisfaction, she gave a fete in his honour which lasted eight days. One day it was a magnificent repast. Another day, a comedy, in which actions are represented by figures and attitudes. In these the Indians excel. Another time it was a concert, agreeably to the taste of music which prevails in the country. Then it was a display of fireworks, in which they succeed better in the Indies than in Europe. One of the most remarkable spectacles took place at a small canal, the banks of which were ornamented with a beautiful promenade. This canal Nur Jehan had caused to be entirely filled with rose-water. Roses, which are extremely common in the Indies, became, on this occasion, of an enormous price. The magnificence of the Queen was the means of a discovery which afforded great pleasure in a country in which perfumes are so highly esteemed. Whilst the Emperor was walking with Nur Jehan on the bank of the canal, they perceived a crust that had been formed,

resembling moss, which floated on the surface of the water. In order to take it off the water, and examine it, they waited till it was near the brink. They then perceived that it was a substance derived from the roses, which had been baked and collected into a mass by the power of the sun's rays. It appeared to them the most exquisite perfume which had ever been produced in the Indies. Attempts were afterwards made to imitate by art that which nature alone had formed.

From *The Memoirs of Signor Manucci.*

AT THE COURT OF JEHANGIR

By Sir Thomas Roe.

Sir Thomas Roe (1580-1644) was born at Low Leyton, near Wanstead, studied at Magdalen College, Oxford, and, after holding Court appointments, was knighted in 1605. In 1615-19 he was Ambassador of King James I to the Great Mogul, Jehangir, at Agra.

On the tenth of January I went to the Durbar at the Court of Jehangir at four in the evening, which is the time when the Moghul sits daily to entertain strangers, to receive petitions and presents, to give commands, to see and to be seen.

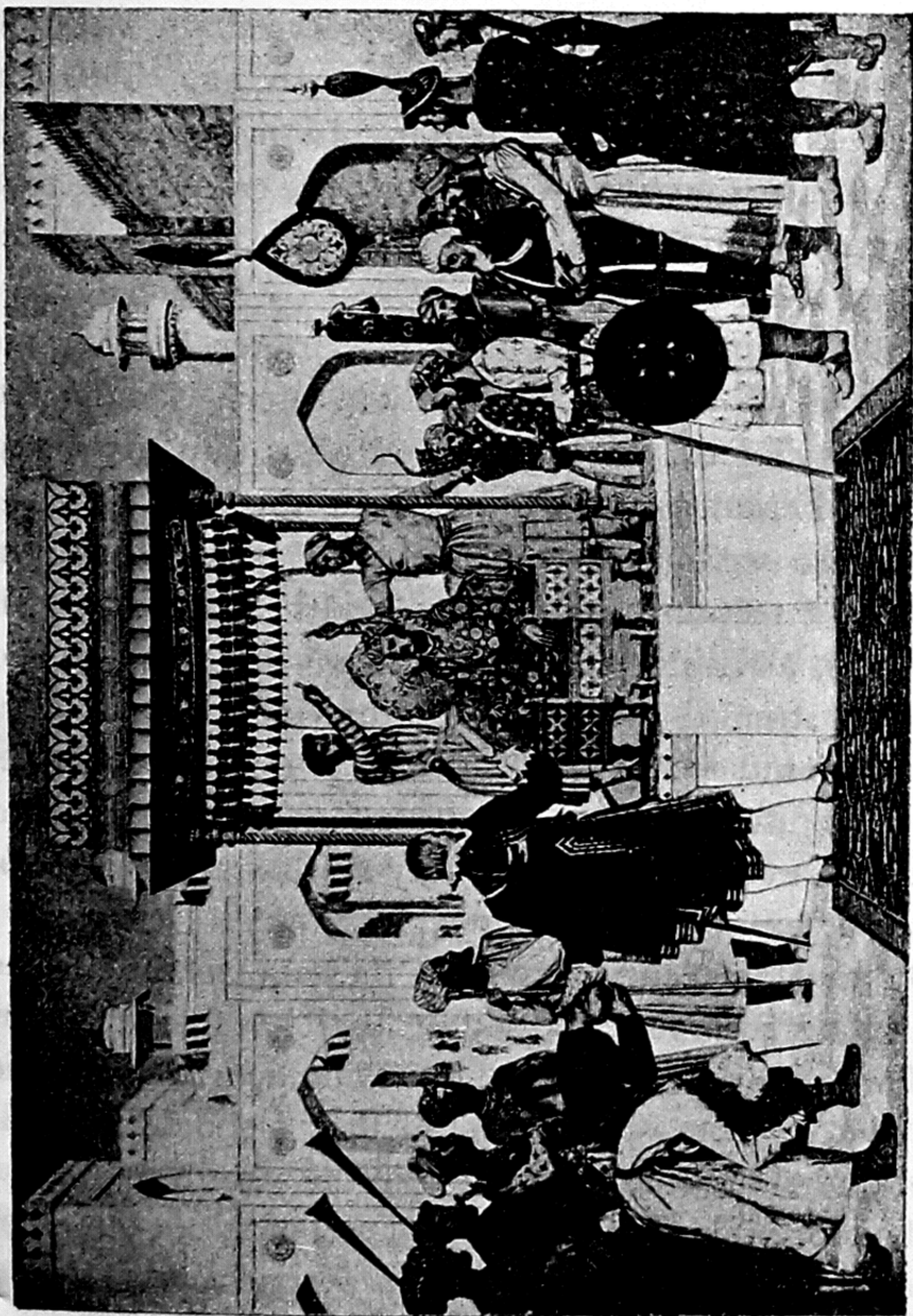
I will digress a little from the account of my reception, and detail the customs of the Court, for this will enlighten my future discourse. No men but eunuchs come within the lodging or retiring rooms of the king's palace : his women watch within, and guard him with manly weapons ; they do justice one upon another for offences. The Emperor comes every morning to a window called the Jharoka, overlooking a plain before his gate, and shews himself to the common people. At noon he returns there, and sits for some hours to see the fights between elephants and wild beasts. Under him, within a rail, attend the men of rank ; from this place he retires to sleep.

In the afternoon he returns to the Durbar before mentioned. At eight, after supper, he comes down to the Guzelcan*, a fair court in the midst of which is a throne erected of free-stone wherein he sits. None are admitted but those of great quality, and few of these without leave. The Moghul discourses with them on all matters with much affability. There is no business done with him concerning the State, Government, disposition of war or peace but at one of these two places.

On Tuesday at the Jharoka he sits in judgment, never refusing the poorest man's complaint which he hears with patience, and sometimes sees, with too much delight, the execution done by his elephants.

At the Durbar I was led to the entrance of an outward rail, where I was met by two of the principal slaves who conducted me nearer. (Before my going to Court I had asked leave to use the customs of my country so that I could perform them punctually. This was freely granted.) When I entered within the first rail, I made a reverence and entered inside the inward rail ; then I came to a third rail near the King. The place is a great Court, whither resort all sorts of people. The King sits in a little gallery overhead, Ambassadors, great men and strangers of quality are within the innermost rail under him, raised from the ground, covered with canopies of velvet and silk, with good carpets laid

*Bathing place.



SIR THOMAS ROE'S EMBASSY

[Photo : Rischgitz Studio, London

under-foot. The meaner men, representing gentry, are within the first rail ; the people remain without, but so arranged that all may see the King. This can be likened to a theatre, the King in his gallery, the great men lifted on a stage as actors, the common people below gazing on. That is an easy description of the place and what goes on there.

The King spoke through my interpreter, bidding me welcome, as to the brother of my Master. I delivered His Majesty's letter translated and after that my Commission, whereon he looked curiously, then my presents, which were well received. He asked some questions and with a seeming care of my health, offered me his physicians, advising me to keep to my house till I had recovered strength, and if in the interim I needed anything I should freely send to him, and obtain my desires. He dismissed me with more favour and outward grace than ever was shown to any Ambassador either of Turkey or any other country whatsoever.

On the fourteenth, I sent a message to the Prince Sultan Khurram, his third son by birth but first in favour, that I wished to visit him, not doubting he would use me with due respect. He answered that I should be welcome, and should be received with the same attention as I had had from his father. He is Lord of Surat, our chief residence, and his favour is therefore important to us.

On the twentieth-second day I visited the Prince, who at nine in the morning sits out in the same manner as

his Father to dispatch his business, and to be seen by his followers. He is naturally proud and I feared what my reception would be like. When he heard of my arrival, he sent a principal officer to meet me, who conducted me into a good room (a condescension never before done to any) and who entertained me with discourse of our own business for half an hour, until the Prince was ready. The Prince came on purpose to meet me, and used me better than his promise. I delivered to him a present, such as I had, but not in the name of His Majesty, it being too mean, but excused it by saying that our King did not know of his being the Lord of Surat, which honour had lately been conferred on him, but hereafter I doubted not His Majesty would send to him according to his high estate. This was the respect of the merchants, who humbly commended themselves to his favour and protection. He received all in every good part ; and after mentioning some grievances and injuries suffered by us at Surat from his Governors, of which out of respect for him I had not complained to the King, he promised me speedy and effectual justice and to confirm our securities by any propositions I should offer, professing to be ignorant of anything that had happened in the past. So he dismissed me, full of hope to rectify the decayed estate of our reputation, with promises of a Firman for Surat.

On the four-and-twentieth, I went to the Durbar to visit the King, who seeing me afar off, beckoned me

with his hand, giving a sign I should come up to him, where he appointed me a place above all other men, which I afterwards thought fit to maintain. I gave him a small present, it being the custom, when any body has business. Those that cannot come near to speak to him send in or hold up their gift, which he accepts, be it but a rupee, and demands their business. The same course he held with me, having looked curiously at and asked many questions about my present.

He demanded what I required of him. I answered that on the assurance of His Majesty's Firman sent to England, the King, my Master, had not only given leave to many of his subjects to come on a dangerous voyage with their goods, but had sent me to congratulate His Majesty on the amity so happily begun between two mighty Nations, and to confirm the same. However, I found the English seated at Amadanas, injured by the Governor in their persons and goods, fined, exacted upon, and kept as prisoners ; that at every town new customs were taken of our goods passing to the port, contrary to all justice and the former articles of trade. To which he answered he was sorry and it should be amended, and presently gave order for two Firmans, very effectually, according to my desire, to be signed, one to the Governor of Amadanas, to restore money exacted from Master Kerridge, and to use the English with all favour, the other to release all customs required on my pretence on the way, or if any had been taken to

repay it of his own accord, telling me that if these orders did not give speedy remedy, I should renew my complaint against the disobeyer, and he should be sent for to answer before him, and so he dismissed me.

On the first of March, I rode to see a house of pleasure of the King's, given him by Asaf Khan, two miles from Ajmere, but between two mighty rocks with a handsome little garden with fine fountains. It had two great tanks, one thirty steps above another ; the way to it is inaccessible but for one or two at a time, and at that it is very steep and stony, a place of much melancholy delight and security ; the only life there being wild peacocks, turtles, fowls and monkeys that inhabit the rocks hanging every way over it.

On the second, the Nowroz began in the evening. It is a custom to solemnise the New Year, yet the ceremony begins the first new Moon after it, which this year fell together. It is kept in imitation of the Persian Feast, and signifies in that language "nine days," for in former days it lasted no longer than nine days but now it is doubled. A throne is erected four feet from the ground in the Durbar Court near the place where the King comes out. A square of fifty-six paces long, and forty-three broad was railed in, and covered over with fair canopies of cloth of gold, silk, or velvet joined together, and sustained with canes. At the upper end to the west, were set out pictures of the King of England, the Queen, the Lady Elizabeth, the Countess of Somerset

and Salisbury, and of a London citizen's wife ; below them another of Sir Thomas Smith, Governor of the East India Company. Under foot are laid good Persian carpets of great largeness. Into this place came all the men of quality to attend the King and to receive commands, except some few that are within a little rail right before the throne. Within this square there were set out many little houses, one of silver, and some other curiosities of great price. The Prince, Sultan Khurum, had at the left side a pavilion, the supports of which were covered with silver. The King sat on cushions very rich and embroidered with pearls and jewels. Round about the Court, before the throne, the principal men had erected tents, which encompassed the Court, and had lined them with velvet, damask, and taffeta, and some few with cloth of gold. They retired to these tents when necessary. They shew all their wealth there, for formerly the Kings used to go to every tent, and there take what pleased them, but now it is changed. The King sitting on his throne receives the New-Year's gifts which are brought to him. He comes abroad at the usual hour of the Durbar, and here are offered to him all sorts of gifts, though not equal to report, yet incredible enough.

On the twelfth, I went to visit the King, and took with me a present which gave him extraordinary content. He appointed that I should be directed within the rail to stand by him, but not suffered to step up

upon the rising, on which the throne stood, I could see little, the rail being high and doubled with carpets, but I had time to view the inner room, and the beauty thereof, which I confess was rich, but of so diverse a nature and so unsuitable that it was rather patched than glorious, as if it seemed to strive to shew all, like a lady with her costly plate set out on a cupboard to which she had put her embroidered slippers ! This evening the son of the Rana,* a new Tributary, was brought before him with much ceremony, kneeling three times, and knocking his head on the ground. He was sent by his father with a present and was brought within the little rail, the King embracing him. His gift was an Indian vorder full of silver, upon that a carved silver dish full of gold.

On the thirteenth, at night, I went to the Ghusal Khana, where is the best opportunity to do business, and took with me my Italian interpreter, determined to walk no longer in darkness but to prove the King, being in all other ways delayed and refused. I was sent for, but my interpreter was kept out, Asaf Khan thinking I would say more than he was willing to hear. When I came to the King he appointed me a place to stand just before him, and asked me many questions about the King of England and of the present I gave the day before, to some of which I answered. At last I said my interpreter had been kept out, and as I could speak

*Rana Amar Singh of Mewar.

no Portuguese I wanted means to satisfy His Majesty, whereat (much against Asaf Khan's desire) the interpreter was admitted. I bade him tell the King that I desired to speak to him. He answered willingly, whereat Asaf Khan's son-in-law pulled him by force away, and that faction hedged the King so that I could scarce see him. So I commanded the Italian to speak loudly that I begged audience of the King, whereupon the King called me, and they made way for me. Asaf Khan stood on one side of my interpreter, and I on the other—I to inform him about my cause, and the Khan to awe him with winkings and joggings. I bade the interpreter say that I had now been here two months, whereof more than one month was passed in sickness and the other in compliments, and nothing had been done towards the end for which my Master had employed me, which was to conclude a firm and constant love and peace between Their Majesties, and to establish a fair and secure trade agreement and a residence for my countrymen. He answered that it was already granted. I replied it was true, but it hung on so light a thread that I wished an agreement clear in all points, and a more formal and authentic confirmation than was given by ordinary Firmans, which were only temporary commands, and respected accordingly. He asked me what presents we would bring him. I answered, the league was yet new, and very weak, but that many curiosities were to be found in our country



THE COURT OF JEHANGIR

of rare price and estimation, which our King would send, and the merchants seek out in all parts of the world, if they were once made secure of a quiet trade and protection on honourable conditions, having heretofore been wronged in many ways.

He asked me what kind of curiosities were those which I had mentioned—whether I meant jewels and rich stones—I answered No, that we did not think as fit presents things which had been brought first from these parts whereof he was the Chief Lord. That they were esteemed common here, but of much more value with us, but that we sought to find such things for His Majesty as were rare and unseen in India; such as excellent artifices in painting, carving, cutting, enamelling, figures in brass, copper or stone, rich embroideries, stuffs of gold and silver etc. He said it was very well, but that above all things he desired an English horse. I answered that it was impossible to bring a horse by sea, and Turkey would not suffer its passage by land. He replied that he thought it not impossible by sea. I told him that the danger of storms and the variety of weather would prove it. He answered that if *six* horses were put into a ship, one at least might live, and though it might arrive in a lean condition he would soon fatten it. I replied that I was confident it could not be done but that for His Majesty's satisfaction I would write to my Master to tell him of his request.

He then asked what it was I demanded. I said

that he would be pleased to sign certain reasonable conditions, which I had conceived for the confirmation of the league and for the security of our nation and their quiet trade, for that they have been often wronged, and could not continue on such terms, which I had forborne to complain of, hoping by fair means to procure amendment. At this Asaf Khan tried to pull my interpreter, but I held on to him, suffering the Khan only to wink and make unprofitable signs.

The King's heart suddenly grew angry and wanted to know who had wronged us. He shewed such fury that I was loath to follow it, and speaking in a broken Spanish to my interpreter told him to answer that I would not trouble His Majesty with what was past, but would seek justice of his son, the Prince, of whose favour I doubted not. The King not properly attending to my interpreter, but hearing his son's name, immediately thought I had accused him, saying, "Mio Filio, Mio Filio,"* and called for the Prince who came in great fear, humbling himself. Asaf Khan trembled and all of them were amazed. The King chid the Prince roundly, and he excused himself : but I at once perceived the King's error. A Persian Prince who was present now offered to interpret, because my Italian spoke better Turkish than Persian, and the Persian Prince, who understood His Majesty's mistake, soon appeased His Majesty by saying that I did in no way

*Mio Filio (Italian) : "my son"

accuse the Prince, his son, but would appeal to him for justice, which the King commanded he should do effectually. The Prince, for his justification, told the King he had offered me a Firman, and that I had refused it. Demanding the reason, I answered that I humbly thanked him, but he knew it contained a condition which I could not accept, and that I desired to propound our own demands, wherein I would state all the desire of my Master at once, so that I might not trouble them daily with complaints, and wherein I would reciprocally bind my sovereign to mutual offices of friendship, and his subjects to any such conditions as His Majesty would reasonably propound, whereof I would make an offer, which being drawn tripartite,* His Majesty (I hoped) would sign the one, the Prince the other, and in my Master's behalf I would seal the third. The King pressed to know the conditions that I had refused in the Prince's Firman. I recited them, and so fell into earnest dispute, and some heat. Makram Khan, interposing, said he was the Portuguese Advocate and spoke slightly of us, and said that the King should never sign any article against the Portuguese. I answered that I proposed none against them, but in our own just defence. The King answered that my demands were just and bade me propound my terms. Asaf Khan, that had stood mute during this discourse, desired to end it, lest it break out again, (for we were very warm) then

*In three copies.

interposed that if we talked all night it would come to the same thing, and suggested that I should draw up my demands in writing, and present them, and if they were found reasonable the King would sign them ; to which the King replied, " Yes." I desired his son would do the like, who answered that he would ; so the King rose. But I calling to him, he turned round, and I bade my interpreter say that I came the day before to see His Majesty, and his greatness, and the ceremonies of this Feast, but that I was placed behind him, I confessed with honour, but I could not see much, and that therefore I desired His Majesty to allow me to stand up by his throne ; whereon he commanded Asaf Khan to let me chose my own place.

From *Travels in India in the Seventeenth Century*, by Sir Thomas Roe.

ASAF KHAN ENTERTAINS

By the Rev. Edward Terry.

The Rev. Edward Terry was born in 1590 at Leigh in Kent, and was chaplain to Sir Thomas Roe, the Ambassador of James I to Jehangir. He lived with Sir Thomas during the greater part of his embassy for more than two years, from 1615 to 1618, and committed his impressions to writing soon after his return to England in 1619. The first edition, entitled *A Voyage to East India*, now rare, was not published until 1655. The second edition was issued in 1777, and is scarce.

Once my Lord Ambassador attended an entertainment given by Asaf Khan, who invited him to dinner. The Asaf Khan was the greatest subject and favourite in all that empire, for his sister was the Mogul's most beloved wife, and his daughter was married to Sultan Khurram, the Emperor's son, and very much beloved by him.

The Asaf Khan entertained my Lord Ambassador in a very spacious and beautiful tent, where none of his followers besides myself saw or tasted of that entertainment.

The tent was kept full of a very pleasant perfume ; the King and grandees take very much delight in such scents. The floor of the tent was first covered all over with very rich and large carpets, which were covered again in the places where our dinner was to be served

with other good carpets, made of stitched leather, to preserve the richer ones ; and these were covered again with pure white and fine calico cloths ; and on these were placed very many dishes of silver, most of which were not larger than our largest trencher-plates, the brims of all of them being of gilt.

We sat in that large room as it were in a triangle ; the Ambassador on Asaf Khan's right hand, a good distance from him ; and myself below ; all of us seated on the ground, as they all do when they eat in this country, facing each other. The Ambassador had more dishes by ten, and I less by ten, than our entertainer had ; yet for my part I had fifty dishes. They were all set before us at once, and little paths left betwixt them, so that our entertainer's servants (for only they waited) might come and offer them to us one after another, so that I tasted of all the dishes set before me, and all of them tasted very well.

Now of the food itself ; our larger dishes were filled with rice, and this rice was presented to us, some of it white, its own proper colour ; some of it made yellow with saffron ; some of it was made green, and some had a purple colour but by what ingredient I know not ; but of this I am sure, it all tasted very well : and with rice thus ordered, several of our dishes were furnished ; and very many more dishes with flesh of several kinds, and with hens and other sorts of fowl cut in pieces, as I had before observed in their Indian cookery.



THE REV. EDWARD TERRY, CHAPLAIN TO SIR THOMAS ROE.

Besides these we had many jellies and culices*; rice ground to flour, then boiled, and afterwards sweetened with sugar-candy and rose-water, all to be eaten cold. The flour of rice, mingled with sweet almonds, made as small as possible, and with some of the most fleshy parts of hens, stewed with it, and afterwards so beaten into pieces that the chicken could not be discerned, all made sweet with rose-water and sugar-candy, and scented with ambergris, this was another of our dishes, and a most luscious one, which the Portuguese call *mangee real*, "food for a King."

Many other dishes we had made up in cakes of several forms, of the finest of wheat flour mingled with almonds and sugar-candy, whereof some were scented, and some not. After these potatoes excellently well dressed ; and then diverse salads of the various fruits of the country, some preserved in sugar, and others raw ; and to these many roots candied, almonds blanched, raisins of the sun, prunellas, and I know not what ; of all enough to make up the number of dishes before named.

And it was a great deal better so than if it had consisted of full and heaped-up dishes, such as are sometimes provided at great entertainments amongst us. The bread was of very good and excellent wheat, made up very white and light in round cakes. As for our drink, some of it was brewed, for ought I know, ever

*Culice or cullis : an old word for a strong soup.



ASAF KHAN

since Noah's flood, good innocent water being all the drink there commonly used, and in those hot climates (it being better digested there than in other parts) it is very sweet, and allays thirst better than any other liquid can, and therefore better pleaseth, and agreeth better than any other drink with every man that comes and lives there.

At this entertainment we sat long—much longer than we could sit cross-legged with ease. All considered, our feast in that place was better than Apicius, that famous epicure of Rome, could have made, with all provisions obtained from the earth, air and sea.

From A Voyage to East India, by Edward Terry, 1777.

HOW ELEPHANTS FIGHT

By Peter Mundy.

Peter Mundy, who lived about 1600-1667, came from Penryn in Cornwall. He made his first voyage as a cabin-boy, but rose in life and became a man of means. He was selected as a Factor of the East India Company towards the close of 1627. He left for India early in 1628 and landed at Surat in September 1628. After two years' service at Surat he was sent northwards on the Company's business and was thus given an opportunity of travelling widely over Northern India. He left India in 1634. He made further voyages to India, China, and Japan in 1636. His manuscripts are illustrated with his own lively sketches.

The fighting of elephants is seldom seen but where the King is, and then sometimes twice a week, viz. Tuesdays and Saturdays in the afternoon. Firstly, the elephants appointed for the day, usually consist of one couple ; at other times there may be two or sometime three couples. The King comes to the *jharokha* or window of the palace that looks on to the river. On its strand, right below the said window, is the place appointed. The elephants are brought out with a guide sitting on the neck of each. At the given word they are let go, and so running one against the other with their trunks aloft they meet head to head. There they stand thrusting and forcing with all their strength, until they are parted by their keepers. But sometimes they will not be ruled by words. Then the officials push fire-



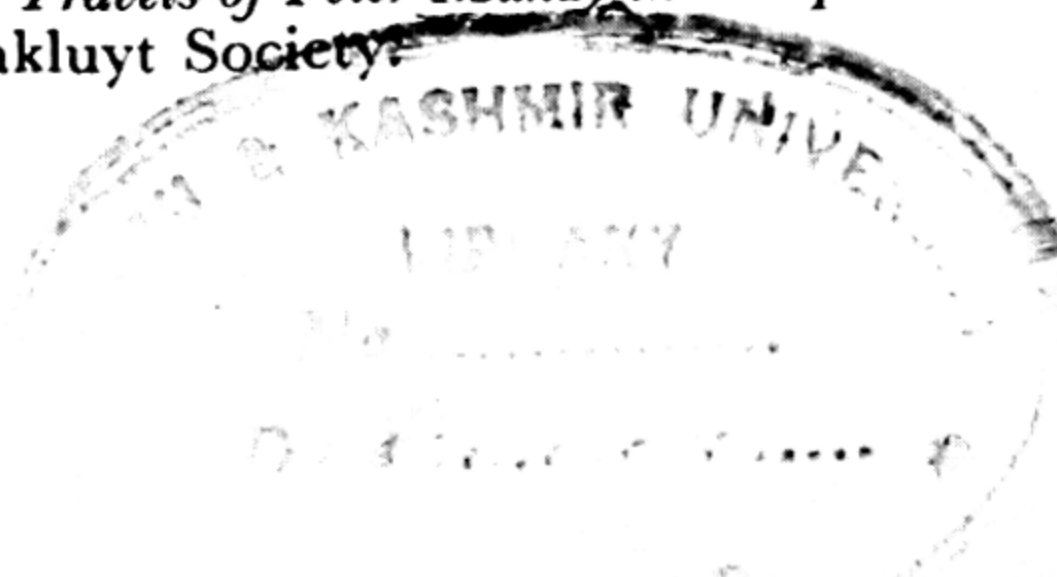
ELEPHANTS FIGHTING AND OTHER CONTESTS (CAMEL & HUMAN)

works, on long bamboos or staves, between them, and the noise of the fireworks and smoke help to separate them (for they stand much in fear of fire). They then rejoin the fight ; this as often as they please.

Sometimes one gets the victory by overbearing the other in strength till he makes him give way, and if the other be not too light for him, overtakes and overthrows him, sometimes lying over him, thrusting at him with his teeth and trampling him, for elephants can neither kick, bite nor scratch. These fighting elephants are of the fairest and strongest kind. Their teeth are sawn off in the middle and then bound about with iron or brass for their greater strength ; for if they were left whole, they would be in danger of breaking at every encounter. Yet there is a kind of elephant called *Muccan*, with very large bodies but which have very little and short teeth, and these commonly overcome the others.

The keepers or guides are many times struck off in the fight, but quickly get up again ; but sometimes they are killed outright. At other times the elephants are left to run after men on horseback, who are too nimble for them ; for the elephant cannot gallop, only shuffling away he may run somewhat faster than a man.

From *The Travels of Peter Mundy in Europe and Asia*,
1608-1667, Hakluyt Society.



ESCAPE FROM SHIPWRECK

By Jean Baptiste Tavernier.

Jean Baptiste Tavernier, afterwards Baron D'Aubonne (1605-89), a famous French traveller of the seventeenth century. Born in Paris, he began his career as a traveller in 1631, when he went to Turkey and Persia. During the succeeding years he travelled much in the East, visiting many places in Persia, Syria and India. He published his famous *Six Voyages* in 1676. His last journey took him to Moscow, where he died.

During the night the wind began to change, and the pilots told the captain, who had never before sailed along the coasts of India, that he ought to hoist the anchor and set sail, although we had not received our full cargo ; but the captain would not consent, replying that we wanted water. The wind having been strong throughout the night, on the following day it calmed a little, and the loading up of the rice was continued. On the day after we strongly urged the captain to leave, and as he saw that we all murmured he sent two boats to get water. But they had scarcely reached the mouth of the river when the wind became so furious that the sailors hastened to return without water ; this they accomplished with much trouble and danger of being lost. When they came on board, the two boats were tied astern of the vessel, according to custom, and fourteen men were put in the larger one to watch her

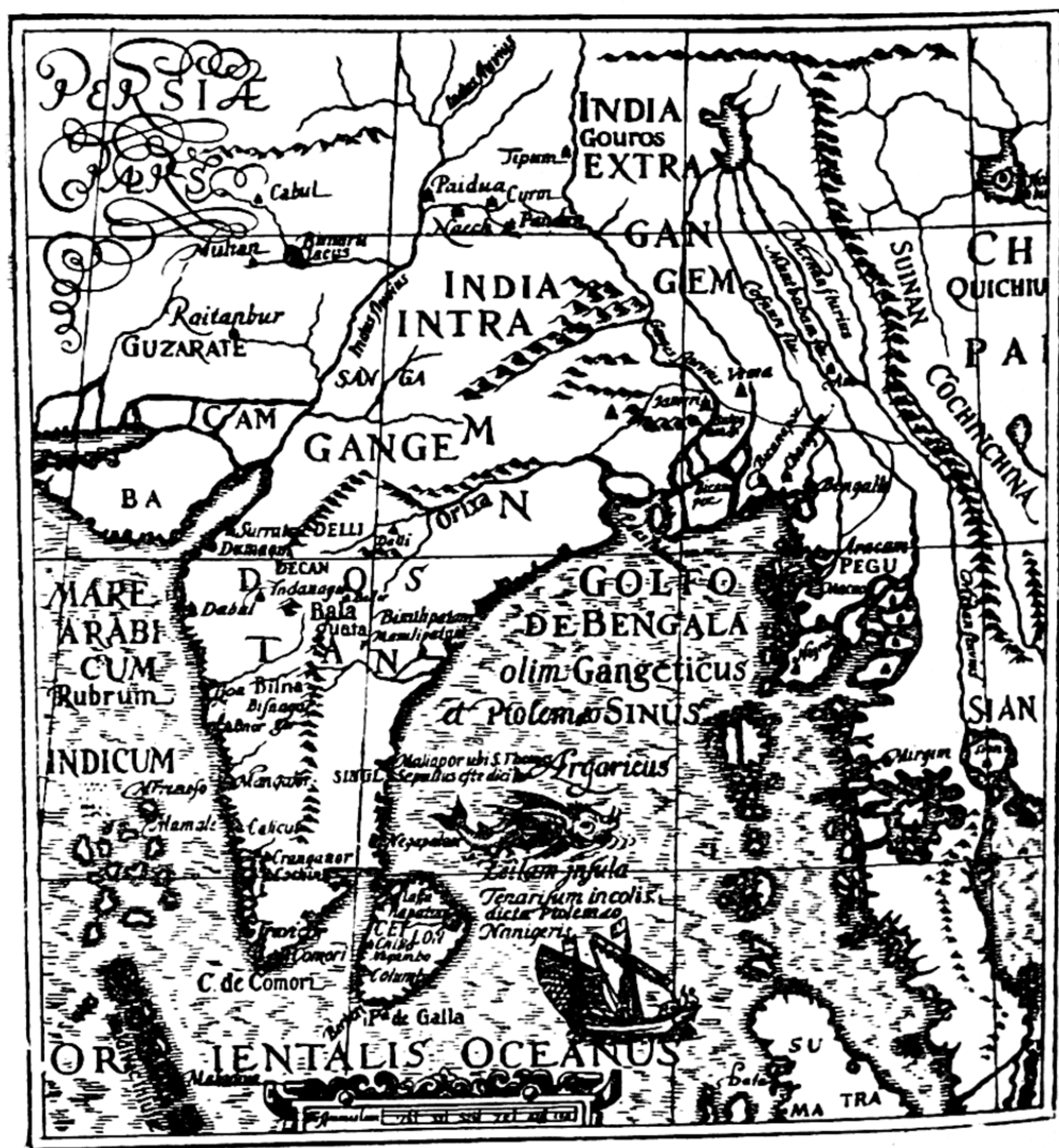
and prevent the waves dashing her against the vessel. We wished then to start hoisting the anchor, but the wind became still stronger and more adverse ; of thirty or forty men who were about the winch more than twelve were injured by the bars, the violence of the wind driving them backwards. The captain, wishing also to assist in the work of easing the cable, had his hand badly crushed.

At length the sea became so rough that instead of hoisting the anchor it became necessary to put others out, as the wind was driving us on shore. Every one then began to examine his conscience, and prayed thrice in a space of two hours. By midnight we had lost all our anchors, to the number of seven, so that we had no more and knew not what to do. Our pilots called out that every one should try to save himself as soon as the vessel touched the land, and being exhausted they lay down on their beds. A long time before, the captain had gone to rest on account of the great pain in his hand, which was in a dreadful condition. As the moon was shining, I leant against the bulwarks of the vessel watching how the billows urged it towards the shore. While I was in this position the vessel touched land, and everyone believed that she would go to pieces. At this moment two sailors told me that I need fear nothing, and that they would take precautions to ensure our safety, but if God permitted us by His grace to reach the land I must reward them for their trouble. I ex-

horted them to do their best to save us, and told them there would be a reward ready for them as soon as we reached the land. They were two Hamburgers,* who had seen me previously at Bandar-Abbas and Surat, and they well knew that I had all my goods on my person, and needed no camels or mules to carry them. As soon as I promised them a reward they took a spar of wood as thick as a man's thigh and eight or ten feet long, and attached to it thick ropes in five or six places, to each of which they allowed a length of only three or four feet.

As they worked at it I kept my eyes constantly fixed in the direction of the land, and I observed that the vessel did not go straight as it had done previously. I feared that it was only the darkness which made me think so, for the moon began to set. I hastened at once to the compass to assure myself, and I saw a matter of fact that the wind had altogether changed and came from the land. Immediately I cried out to the sailors that the wind had become favourable, and at the same moment the boatswain, who directs the vessel, made a great noise and called all the sailors. He also hailed the fourteen men who were in the large boat, supposing that they were there still ; but no one replied, and we saw at daybreak that the cable had parted, and we were never able to ascertain what had become of them. As for the captain, he was unable to rise on

*From Hamburg, in Germany



INDIA IN THE SIXTEENTH CENTURY

Part of an ancient Portuguese Map from Mercator's "Tabulae Geographicae"

account of a severe attack of fever which the pain in his hand had caused.

At first everyone took courage, although they were in difficulty how they should steer the vessel, the top of the rudder being broken. To remedy this evil the pilot set a small sail, which was set first on one side and then on the other as he directed, and a rope was tied to the rudder to make it work, for it was only the socket above which was broken, and consequently they could not fix the tiller which comes on board for the steersman. At length the wind blew from the north-east, and the darker the night became, on account of the setting of the moon, the more the wind freshened, and each one gave thanks to God. We were nevertheless not beyond all danger, because it was necessary to pass three great rocks which projected above the water, but the night was so dark we were unable to see them. When ships come to this port where we had taken the rice, they do not generally pass inside these rocks ; but our captain, as he had but little time to spare for loading, brought his vessel as close as possible to the mouth of the river for the convenience of those who carried the rice, who were in consequence able to make more frequent trips.

At length by God's grace we were, at daybreak, some three or four leagues from the land. Then we held a consultation in order to settle what direction we should take, because we had no anchors left. Some

advised that we should return to Goa to winter there, others that we should go to Pointe de Galle, the first town which the Dutch took from the Portuguese in the island of Ceylon, for we were about equidistant from both, and the wind was equally favourable for both places. My opinion was that we should not sail for Goa, but for Pointe de Galle ; in going to Pointe de Galle there would be no danger, we would meet friends, and we should be able to change to another vessel in order to continue the voyage; this in fact happened. However, we were always in terror lest some tempest might come and throw us on land, as not a single anchor was left to moor the vessel.

Among our sailors there was, by chance, one who had served for many years in this vessel, who assured us that there was a very heavy anchor at the bottom of the hold, but that it had only one arm. Although we desired to get it, we foresaw great difficulty on account of the quantity of goods in the vessel. Nevertheless it was resolved to move the whole cargo, and four or five very skilful carpenters we had on board, and who were returning to Batavia, said that if they could only get up the anchor they would fix it so as to work as well as if it had two arms. This they did, and in two days both the anchor and the rudder were in a condition to serve us. To incite the men to work it cost three or four cases of Shiraz wine, which was distributed to all those who assisted in removing the goods and getting out the anchor.

Eight days afterwards we found that we were off Pointe de Galle, and we took in some of our sails in order to gain the port, one of the worst in all India, on account of the rocks, which are at a level with the water in many places. For this reason as soon as a vessel is sighted at sea the Governor-General sends two pilots to direct and bring her into port. But as both weather and sea were sufficiently favourable, the captain and pilots, who had never been there before, not realizing that we had passed the reefs, which they thought were nearer land, and seeing that no pilot came to bring the vessel into port, put out to sea again ; this caused much surprise to the Governor and the pilots, who did not come out because they saw that we had passed the danger. The wind then beginning to change, drove us nine or ten leagues out to sea, and consequently we were two or three days beating about before we could regain the port. If the wind had driven us a little farther to sea we should have been obliged to go to winter at Masulipatam, in the Gulf of Bengal. At length the pilots of Point de Galle came out for us, and we entered the port and landed on the 12th of May. I immediately went to visit the Governor and he did me the honour to invite me to dine with him during my sojourn there.

From *Travels in India* by Jean Baptiste Tavernier. Translated by V. Ball.

CONCERNING INDIGO

By Jean Baptiste Tavernier.

Indigo comes from different localities of the Empire of the Great Mogul, and in these different localities it is of various qualities, which increase or diminish its price.

In the first place some comes from the territory of Bayana (Bharatpur State), from Hindaun (Jaipur State), and from Khurja, one or two days' march from Agra ; this latter is considered to be the best of all. It is also made at eight days' march from Surat, and at two leagues from Ahmedabad, in a village called Sarkhej. It is from thence indigo cake comes, and some of the same kind and nearly of the same price also comes from the country of the King of Golconda. The maund of Surat, which is forty-two seers, is sold at from fifteen to twenty-five rupees. Some of the same quality as this last is also made at Broach. As for that from the neighbourhood of Agra, it is made in small pieces like hemispheres, and it is, as I have said, the best in India. It is sold by the maund, and the maund in these regions weighs sixty seers. One generally pays for it from thirty-six to forty rupees. Indigo is also produced at thirty-six leagues from Burhanpur on the



JEAN BAPTISTE TAVERNIER

road to Surat at a large village called Raout, and other small villages in its neighbourhood ; and the people there generally sell more than 100,000 rupees worth of it every year.

There is lastly the indigo of Bengal, which the Dutch Company conveys to Masulipatam ; but this indigo and that of Burhanpur and Ahmedabad can be bought cheaper by 30 per cent than that of Agra.

Indigo is prepared from a plant which is sown every year after the rains ; before preparation it much resembles hemp. It is cut three times in the year, the first cutting taking place when it is about two or three feet high ; and it is then cut to within six inches of the ground. The first leaf is certainly better than those which follow, the second yielding less by 10 per cent. than the first, and the third 20 per cent less than the second. It is classified by the colour, determined when a morsel of the paste is broken. The colour of the indigo made from the first crop is of a violet-blue, which is more brilliant and more lively than the others, and that of the second is more lively than that of the third. After the plant has been cut it is thrown into tanks made of lime, which become so hard that one would say that they were made of a single piece of marble. The tanks are generally from eighty to hundred paces in circuit, and when half-full of water, or a little more, they are filled up with the cut plant. The Indians mix it and stir it up with the water every day until the leaf—for the

stem is of no account—becomes reduced into slime or greasy earth. This done, they allow it to rest for some days, and when they see that all has sunk to the bottom and that the water is clear above, they open the holes made round the tank to allow the water to escape. The water having been drawn off, they then fill baskets with the slime, after which, in a level field, each man sits near his basket, takes this paste in his fingers, and moulds it into pieces of the shape and size of a hen's egg cut in two—that is to say, flat below and pointed above. But the indigo of Ahmedabad is flattened and made into the shape of a small cake.

It is to be particularly remarked that the merchants, in order to escape paying custom on useless weight, before sending the indigo from Asia to Europe are careful to sift it, so as to separate the dust attached to it, which they afterwards sell to the people of the country, who make use of it in their dyes.

Those who are employed to sift the indigo observe great precautions, for while so occupied they hold a cloth in front of their faces, only leaving two small holes in the cloth for the eyes, to see what they are doing. Moreover, both those who sift the indigo and the writers or sub-merchants of the Company who watch them sifting, have to drink milk every hour, this being a preservative against the subtlety of the indigo. All these precautions do not prevent those who are occupied for eight or ten days, sifting indigo, from

having all that they expectorate coloured blue for some time. I have indeed on more than one occasion observed that if an egg is placed in the morning near one of these sifters, if it is broken in the evening, it is found to be altogether blue inside, so penetrating is the dust of indigo.

As the men take the paste from the baskets with their fingers steeped in oil, and mould it in pieces, they expose them to the sun to dry. When the merchants buy the indigo they always burn some pieces in order to see if there is any sand mixed with it.

From *Travels in India* by Jean Baptiste Tavernier.

THE GREAT MOGUL'S ANNUAL FESTIVAL.

By Jean Baptiste Tavernier.

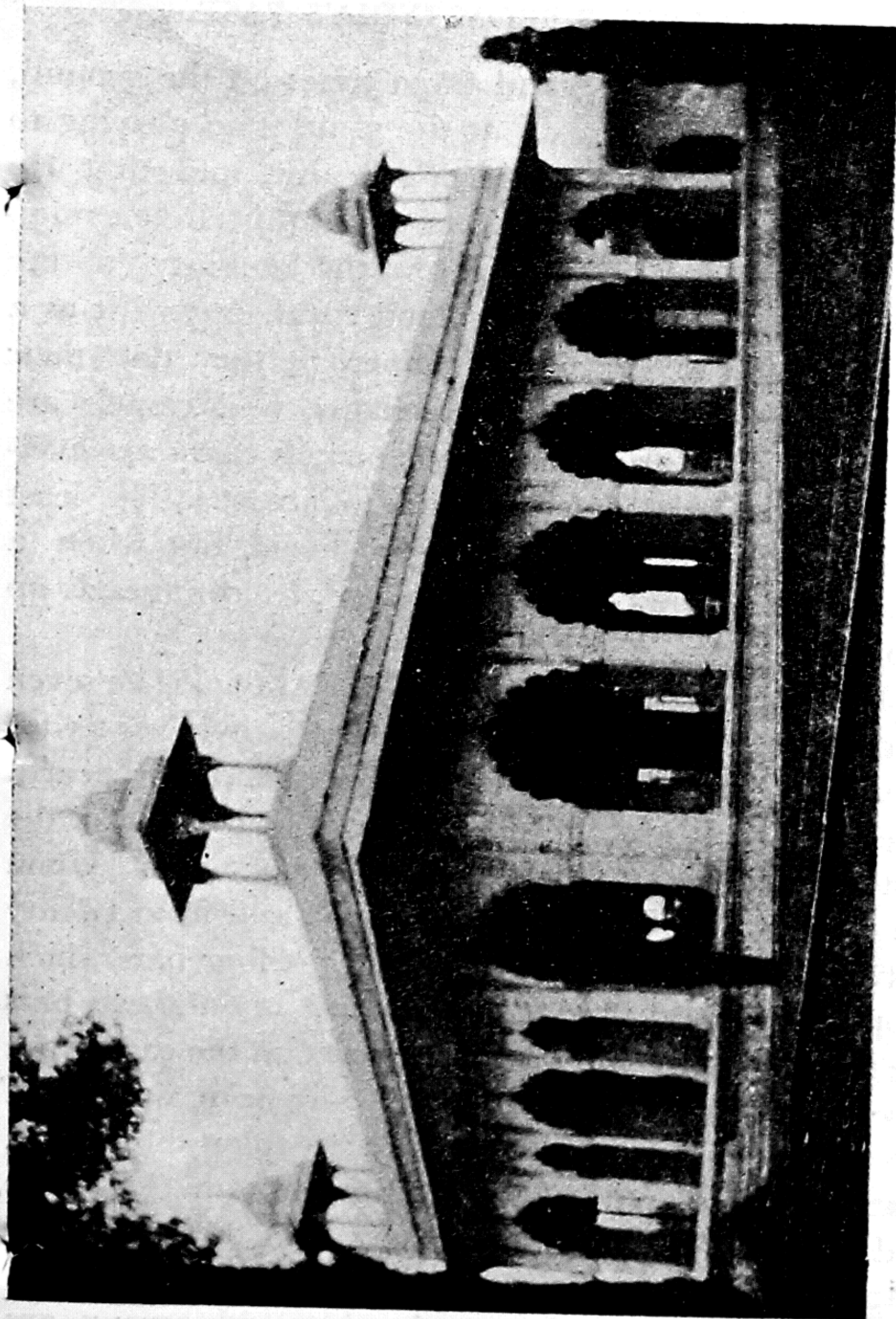
After finishing all my business with the Emperor Aurangzeb I went to take leave of His Majesty on the first of November 1665. He told me he was unwilling that I should depart without having witnessed his fete, which was then at hand, and that afterwards he would give orders that all his jewels should be shown to me. I accepted, as in duty bound, the honour he conferred on me ; and thus I was a spectator of this grand festival, which commenced on the fourth of November and lasted five days. It is on the anniversary of the Emperor's birthday that they are in the habit of weighing him, and if he should weigh more than in the preceding year, the rejoicing is so much the greater. When he has been weighed, he seats himself on the richest of the thrones, of which I shall speak presently, and then all the nobility of the kingdom come to salute him and offer presents. The ladies of the court also send gifts and he receives others from the Governors of Provinces and other exalted personages. In diamonds, rubies, emeralds, pearls, gold and silver, as well as rich carpets, brocades of gold and silver, and other stuffs, elephants, camels, and horses, the Emperor receives in presents on this day to the value of more than £2,250,000.

Preparations for this festival, which lasts five days, commence on the 7th of September, about two months before the event.

The first thing done is to cover the two halls of the palace of Jahanabad* which are open on three sides. The awnings covering this great space are of red velvet embroidered with gold, and so heavy that the poles which are erected to support them are of the size of a ship's mast, and some of them are thirty-five to forty feet in height ; there are thirty-eight for the tent of the first court, and those near the hall are covered with plates of gold of the thickness of a ducat. The others are covered with silver of the same thickness, and the cords which sustain these poles are of cotton of different colours, some of them of the thickness of a good cable. The first court is surrounded by porticoes with small rooms connected with them, and here it is that the Omrahs† stay while they are on guard. For it should be remarked that one of the Omrahs mounts guard every week. He disposes, both in the court as also about the Emperor's palace or tent when he is in the field, the cavalry under his command, and many elephants. During this week the Omrah on guard receives his food from the Emperor's kitchen, and when he sees from afar the food which is being brought to him, he makes three obeisances in succession, which

*The Red Fort of Delhi built by Shah Jehan.

†Lords.

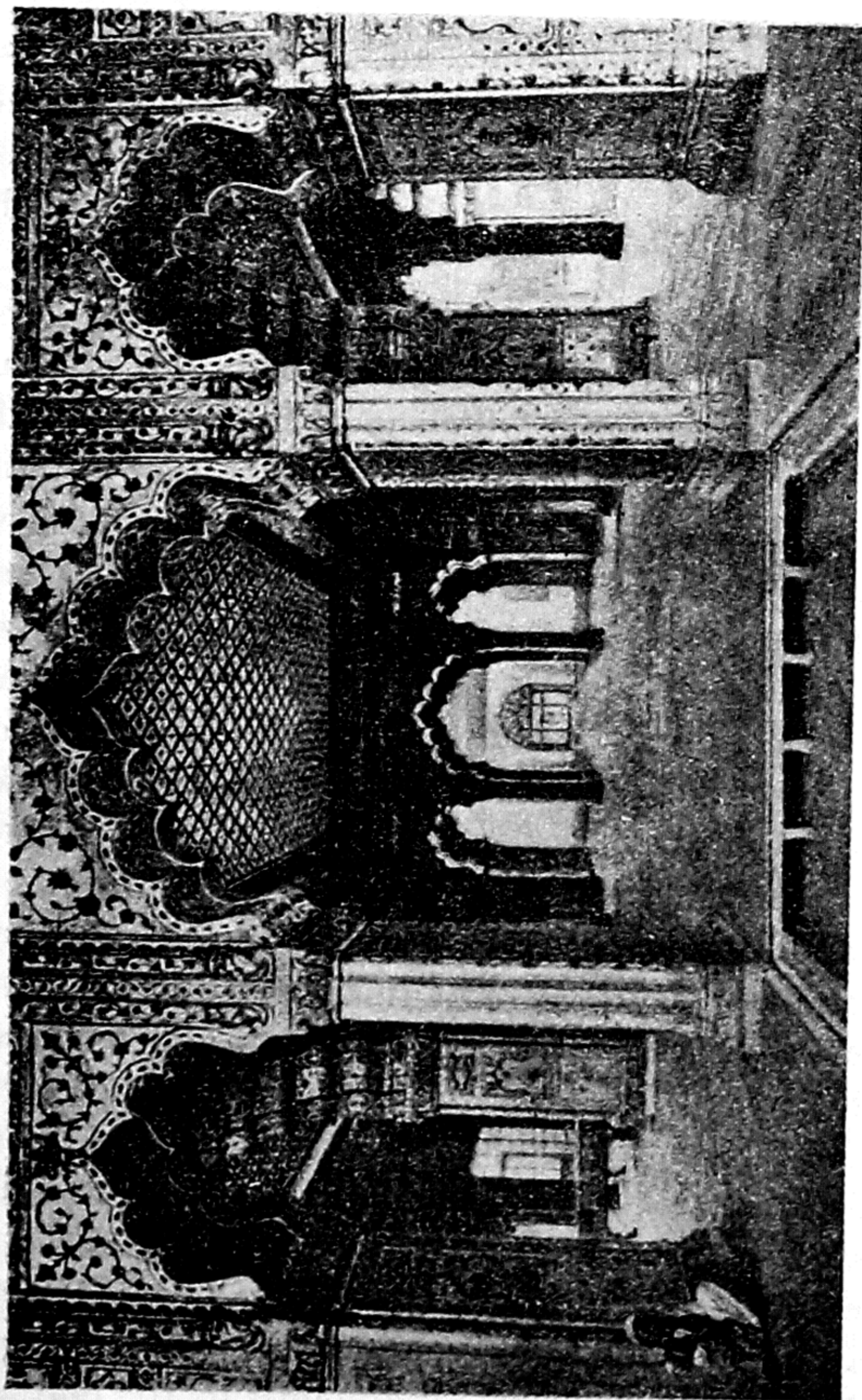


PILWAN-I-KHAS, FORT, DELHI.

[Photo : C. A. P.]

consist in placing the hand three times on the ground, and as often on the head, at the same time praying to God to preserve the Emperor's health, and that He will give him long life and power to vanquish his enemies. All these Omrahs, who are the nobility of the kingdom and princes of the blood royal, regard it as a great honour to guard the Emperor ; they don their best clothes ; their horses, elephants, and camels are also richly clad, and some of the camels carry a swivel-gun with a man seated behind to fire it. The least of these Omrahs commands 2,000 horse, but when a prince of the blood royal is on guard, he commands up to 6,000.

It should be stated that the Great Mogul has seven magnificent thrones, one wholly covered with diamonds, the others with rubies, emeralds, or pearls. The principal throne, which is placed in the hall of the first court, is about six feet long and four wide. Upon the four feet, which are very massive, and from twenty to twenty-five inches high, are fixed the four bars which support the base of the throne, and upon these bars are ranged twelve columns, which sustain the canopy on three sides, that which faces the court being open. Of the three cushions or pillows which are upon the throne, that which is placed behind the Emperor's back is large and round like one of the bolsters, and the two others placed at his sides are flat. Moreover, a sword, a mace, a round shield, and a bow and quiver with arrows, are



THE INTERIOR OF THE DIWAN-I-KHAS, FORT, DELHI.

suspended from this throne, and all these weapons, as also the cushions and steps, both of this throne and of the other six, are covered over with stones which match those with which each of the thrones respectively is enriched.

The underside of the canopy is covered with diamonds and pearls, with a fringe of pearls all round, and above the canopy, which is a shaped dome, there is a peacock with elevated tail made of blue sapphires and other coloured stones, the body of gold inlaid with precious stones. On both sides of the peacock there is a large bouquet of the same height as the bird, consisting of many kinds of flowers made of gold inlaid with precious stones. On the side of the throne opposite the court there is a jewel consisting of a diamond of from 80 to 90 carats weight, with rubies and emeralds round it, and when the Emperor is seated he has this jewel in full view. But in my opinion the most costly point about this magnificent throne is that the twelve columns supporting the canopy are surrounded with beautiful rows of pearls, which are round and of fine water, and weigh from six to ten carats each.

This is what I have been able to observe regarding this famous throne, commenced by Tamerlane and completed by Shah Jehan ; and those who keep the accounts of the King's jewels, and of the cost of this great work, have assured me that it amounts to 107,000 lakhs of rupees.

Behind this grand and magnificent throne a smaller one stands, in the form of a bathing tub. It is of oval shape, about seven feet in length and five in breadth, and the outside is covered with diamonds and pearls, but it has no canopy.

In the first court, on the right hand, there is a special tent under which, during the Emperor's festival, the principal dancing girls of the town are obliged to attend to sing and dance while the Emperor is seated on the throne. To the left there is another place, also covered by a tent, where the principal officers of the army and other officers of the guard and of the Emperor's household are in attendance.

Half an hour, or, at the most, one hour after the Emperor is seated on his throne, seven of the bravest elephants, which are trained to war, are brought for his inspection. One of the seven has its howdah ready on its back, in case the Emperor wishes to mount ; the others are covered with housings of brocade, with chains of gold and silver about their necks, and there are four which carry the royal standard upon their backs ; it is attached to a hand-pike which a man holds erect. They are brought, one after the other, to within forty or fifty paces of the Emperor, and when the elephant is opposite the throne it salutes His Majesty by placing its trunk on the ground and then elevating it above its head three times. On each occasion it trumpets aloud and then turning its back towards the

Emperor, one of the men riding upon it raises the housing in order that the Emperor may see whether the animal is in good condition or not and has been well fed. Each has its own silken cord which is stretched round its body in order to measure whether it has increased in girth since the previous year. The principal of these elephants, of which the Emperor is very fond, is a large and fierce animal which has 500 rupees per mensem for its expenses. It is fed with the best food and quantities of sugar. After the Emperor has inspected his elephants he rises, and accompanied by three or four of his eunuchs enters his harem by a small door which is behind the oval-shaped throne.

The other five thrones are arranged in a superb hall in another court and are covered with diamonds without any coloured stones. I shall not give a minute description of them for fear of wearying the reader, not forgetting that one may become disgusted with the most beautiful things when they are too often before the eyes. These five thrones are disposed in such a manner that they form a cross, four making a square, the fifth being in the middle but somewhat nearer to the two which are placed furthest away from the people.

After the Emperor has remained about half an hour in his harem, he comes with three or four eunuchs to seat himself in the middle one of the five thrones and during the five days of the festival sometimes his elephants are brought, sometimes his camels, and all the nobles of his

Court come to make their accustomed presents. All this is worthy of the greatest monarch in the East.

From *Travels in India*, by Jean Baptiste Tavernier.

THE WEALTH AND BEAUTY OF BENGAL.

By Francois Bernier.

Francois Bernier, born at Angers about 1655, left France for Syria, Egypt, Arabia and India, where for eight years he was physician to Aurangzeb. He published a delightful account of his travels in 1670-71, and died at Paris in 1688.

Egypt has been represented in every age as the finest and most fruitful country in the world, and even modern writers deny that there is any other land so peculiarly favoured by nature, but the knowledge I have acquired of Bengal during two visits paid to the kingdom, inclines me to believe that the pre-eminence ascribed to Egypt should be given to Bengal. The latter country produces rice in such abundance that it supplies not only the neighbouring but remote states. It is also sent to foreign kingdoms, principally to the island of Ceylon and the Maldives. Bengal abounds likewise in sugar, with which it supplies the kingdoms of Golconda and the Carnatic, where very little is grown, Arabia and Mesopotamia, through the towns of Mokha* and Bassora*, and even Persia, by way of Bandar Abbas. Bengal likewise is celebrated for its sweetmeats, especially in places inhabited by Portuguese, who are skilful in the art of preparing them, and with whom they are

*Mocha and Basrah

an article of considerable trade. Among other fruits, they preserve large citrons, such as we have in Europe, a certain delicate root about the length of sarsaparilla, mangoes and pineapples, bush lemons, and ginger.

Bengal, it is true, yields not so much wheat as Egypt ; but if this be a defect, it is attributable to the inhabitants, who live a great deal more upon rice than the Egyptians, and seldom taste bread. Nevertheless, wheat is cultivated in sufficient quantity for the consumption of the country, and for the making of excellent and cheap sea biscuits, with which the crews of European ships, English, Dutch and Portuguese, are supplied. The three or four sorts of vegetables which, together with rice and butter, form the chief food of the common people, are purchased for the merest trifle, and for the single rupee twenty or more good fowls may be bought. Geese and ducks are proportionably cheap. There are also goats and sheep in abundance ; and pigs are obtained at so low a price that the Portuguese settled in the country live almost entirely upon pork. This meat is salted at a cheap rate by the Dutch and English, for supply to their respective vessels. Fish of every species, whether fresh or salt, is in the same profusion. In a word, Bengal abounds with every necessary of life ; and it is this abundance that has induced so many Portuguese, and other Christians, driven from their different settlements by the Dutch, to seek an asylum in this fertile kingdom. The Jesuits and Augustinians, who

have large churches and are permitted the free and unmolested exercise of their religion, assured me that Hooghly alone contains from eight to nine thousand Christians, and that in other parts of the kingdom their number exceeded five-and-twenty thousand. The rich exuberance of the country, together with the beauty and amiable dispositions of the people, has given rise to a proverb in common use among the Portuguese, English and Dutch, that the kingdom of Bengal has a hundred gates open for entrance, but not one for departure.

In regard to valuable commodities of a nature to attract foreign merchants, I am acquainted with no country where so great a variety is found. Besides the sugar I have spoken of, and which may be placed in the list of valuable commodities, there is in Bengal such a quantity of cotton and silk that the kingdom may be called the common storehouse for those two kinds of merchandise, not of Hindostan only, but of all the neighbouring kingdoms, and even of Europe. I have been sometimes amazed at the vast quantity of cotton cloths, of every sort, fine and coarse, white and coloured, which the Dutch alone export to different places, especially to Japan and Europe. The English, the Portuguese, and the Indian merchants deal also in these articles to a considerable extent. The same may be said of the silks and silk stuffs of all sorts. It is not possible to conceive the quantity drawn every year from

Bengal for the supply of the whole of the Mogul Empire, as far as Lahore and Cabul, and generally of all those sent. The silks are certainly not so fine as those of Persia, Syria, Said and Baruth, but they are of a much lower price ; and I know from indisputable authority that, if they were well selected and wrought with care, they might be manufactured into most beautiful stuffs. The Dutch have sometimes seven or eight hundred people employed in their silk factory at Kassim-Bazar. The English and other merchants employ likewise a great number.

Bengal is also the principal emporium for saltpetre. A prodigious quantity is imported from Patna. It is carried down the Ganges with great facility, and the Dutch and English send large cargoes to many parts of India, and to Europe.

Lastly it is from this fruitful kingdom that the best gum-lac, opium, civet, long pepper and various drugs are obtained ; and butter, which may appear to you an inconsiderable article, is in such plenty, that although it be a bulky article to export, yet it is sent by sea to numberless places.

It is fair to acknowledge, however, that strangers seldom find the air salubrious, particularly near the sea. There was a great mortality among the Dutch and English when they first settled in Bengal ; and I saw in Balasore two beautiful vessels, which had remained in that port a twelve-month in consequence

of the war with Holland, and at the expiration of that period were unable to put to sea, because the greater part of the crews had died. Both the English and Dutch now live with more caution and the mortality is diminished. The masters of vessels take care that their crews drink less punch ; nor do they permit them so frequently to visit the shore. Their punch is composed of arrack, a spirit distilled from molasses, lemon juice, water and nutmeg. It is pleasant enough to the taste, but most deleterious in its effects.

In describing the beauty of Bengal, it should be remarked that throughout a country extending nearly an hundred leagues in length, on both banks of the Ganges, from Raja-Mahal to the sea, is an endless number of canals, cut from the river with immense labour, for the conveyance of merchandise and of the water itself, which is reputed by the Indians to be superior to any in the world. These canals are lined on both sides with towns and villages, thickly peopled, with extensive fields of rice, sugar, corn and other species of vegetables, mustard, sesame for oil, and small mulberry trees, two or three feet in height, for the food of silkworms. But the most striking and peculiar beauty of Bengal is the innumerable islands filling the vast space between the two banks of the Ganges, in some places six or seven days' journey asunder. These islands vary in size, but are all extremely fertile, surrounded with wood, and abounding in fruit trees, and pineapples,



A BENGAL WATERWAY

[Photo : C. A. P.]

and covered with verdure ; a thousand canals run through them, stretching beyond the sight, and resembling long walks arched with trees. Several of the islands nearest to the sea are now abandoned by the inhabitants, who were exposed to the attacks and ravages of the Arracan pirates. At present they are a dreary waste, wherein no living creature is seen except antelopes, wild hogs, and tigers, which sometimes swim from one island to another. In traversing the Ganges in small rowing boats, the usual mode of conveyance among these islands, it is in many places dangerous to land, and great care must be had that the boat, which during the night is fastened to a tree, be kept at some distance from the shore, for it constantly happens that some person or another falls a prey to tigers. These ferocious animals are very apt, it is said, to enter into the boat itself, while people are asleep, and to carry away some victim, who, if we are to believe the boatmen of the country, generally happens to be the stoutest and fattest of the party.

I remember a nine days' voyage that I made from Piplej to Hooghly, among these islands and canals, which I cannot omit relating, as no day passed without some extraordinary accident or adventure. When my seven-oared boat had conveyed us out of the river of Piplej, and we had advanced three or four leagues at sea, along the coast, on our way to the islands and canals, we saw the sea covered with fish, apparently

large carp, which were pursued by a great number of dolphins. I desired my men to row that way, and perceived that most of the fish were lying on their side as if they were dead ; some moved slowly along, and others seemed to be struggling and turning about as if stupefied. We caught four-and-twenty with our hands, and observed that out of the mouth of every one protuberated a bladder, like that of a carp, which was full of air and of a reddish colour at the end. I easily conceived that it was this bladder which prevented the fish from sinking, but could never understand why it thus protruded, unless it was that having been long and closely pursued by the dolphins, they made such violent efforts to escape that the bladder swelled, became red, and was forced out of the mouth. I have recounted this circumstance to a hundred sailors, whom I found incredulous ; with the exception, indeed of a Dutch pilot, who informed me that sailing in a large vessel along the coasts of China, his attention was arrested by a similar appearance, and that putting out their boat they caught, as we did, with only their hands, many of the fish.

The day following we arrived, at rather a late hour, among the islands ; and having chosen a spot that appeared free from tigers, we landed and lighted a fire. I ordered a couple of fowls and some of the fish to be dressed, and we made an excellent supper. The fish was delicious. I then re-embarked, and ordered my

men to row on till night. There would have been danger in losing our way in the dark among the different canals, and therefore we retired out of the great canal in search of a snug creek, where we passed the night ; the boat being fastened to a thick branch of a tree, at a prudent distance from the shore. While keeping watch, I observed a strange appearance in the heavens, such as I had seen twice at Delhi. I beheld a lunar rainbow, and awoke the whole of my company, who all expressed much surprise, especially two Portuguese pilots, whom I had received into the boat at the request of a friend. They declared that they had neither seen nor heard of such a rainbow.

The third day, we lost ourselves among the canals, and I know not how we should have recovered our right course, had we not met with some Portuguese who were employed in making salt on one of the islands. This night again, our boat being under shelter in a small canal, my Portuguese, who were full of the strange appearance on the preceding night, and kept their eyes constantly fixed toward the heavens, roused me from my sleep and pointed out another rainbow as beautiful and as well defined as the last. You are not to imagine that I mistook a halo for an iris. I am familiar with the former, because during the rainy season at Delhi there is scarcely a month in which a halo is not frequently seen round the moon. But they appear only when that luminary is very high above the horizon ; I have

observed them three and four nights successively, and sometimes I have seen them doubled. The iris of which I speak was not a circle about the moon, but was placed in an opposite direction, in the same relative position as a solar rainbow. Whenever I have seen a night iris, the moon has been at the west and the iris at the east. The moon was also nearly complete in its orb, because otherwise the beams of light would not, I conceive, be sufficiently powerful to form the rainbow ; nor was the iris so white as the halo, but more strongly marked, and a variety of colours was even discernible. Thus you see that I am more happy than the ancients, who, according to Aristotle, had remarked no lunar rainbow before his time.

In the evening of the fourth day we withdrew, as usual, out of the grand canal to a place of security, and passed a most extraordinary night. Not a breath of wind was felt, and the air became so hot and suffocating, that we could scarcely breathe. The bushes around us were so full of glow-worms that they seemed ignited ; and fires resembling flames arose every moment to the great alarm of our sailors, who did not doubt that they were so many devils. Two of these luminous appearances were very remarkable. One was a great globe of fire which continued longer than the time necessary to repeat a paternoster, the other looked like a small tree all in flames, and lasted above a quarter of an hour.

The night of the fifth day was altogether dreadful and perilous. So violent a storm arose that although we were, as we thought, in excellent shelter under trees, and our boat carefully fastened, yet our cable was broken, and we should have been driven into the great canal there inevitably to perish, if I and my two Portuguese had not, by a sudden and spontaneous movement, entwined our arms around the branches of trees, which we held tightly for the space of two hours, while the tempest was raging with unabated force. Our situation while clinging for our lives to the trees was indeed most painful ; the rain fell as if poured into the boat from buckets, and the lightning and thunder were so vivid and loud and so near our heads that we despaired of surviving this horrible night.

Nothing, however, could be more pleasant than the remainder of the voyage. We arrived at Hooghly on the ninth day, and my eyes seemed never sated with gazing on the delightful country through which we passed. My trunk, however, and all my wearing apparel were wet, the poultry were dead, the fish spoilt, and the whole of my biscuits soaked with rain.

From Travels in the Mogul Empire, by Francois Bernier.

A MERRY JEST

By Niccolao Manucci.

The mother of Shah Alam was graciously pleased to show her goodwill towards me in recognition of my having accompanied her son, the prince, from Goa to Court. This princess showed me great affection because I had attended her and bled her several times, in addition to which she had often to send for me, as she suffered much from gout. As it was I who prescribed for her, she often sent some dainty, as is the fashion of these ladies to do to those whom they esteem. When I bled her she put her arm out from the curtain, but wrapped it up, leaving only one little spot uncovered, about as wide as two fingers, close to the vein. For that attendance I got from her four hundred rupees and a *sarapa* (set of robes) as a present, and I bled her regularly twice a year.

It should be understood that before a European can acquire the office of physician among these princes, he must be put to the proof for a long time, for they are extremely distrustful and nice in such matters. Every month the princesses and the ladies have themselves bled, which is done in the way I have above described. It is just the same when they want themselves bled in the foot, or have any wound or fistula dressed ; nothing



[By courtesy of Sri Asit Haldar]

SHAH ALAM I

is ever shown but the part affected or the vein they wish opened. When I bled the wives and daughters of Shah Alam, each of them gave me two hundred rupees and a *sarapa*, but when I bled that prince, who was my employer, and he was at Court, I could not do it without leave of the king. For this bleeding I got four hundred rupees, a *sarapa* and a horse.

When I had finished I had to report to the king the quantity of blood I had drawn, what was the prince's reigning humour, and reply according to circumstances to the enquiries made by the king on this subject. After this he would give my dismissal, granting me a *sarapa*. For each bleeding of one of the prince's sons I received two hundred rupees, a *sarapa*, and a horse.

The distrust among these princes is so acute that the father does not trust the son, nor the son his father. Here is an instance : Sultan Mu'izz-ud-din, eldest son of Shah Alam, was graciously pleased to act as intermediary, and to intercede for me with his father to get me back into his service. The father, without any other reason, commanded me not to go to the Court of the said Sultan, giving him orders at the same time not to send for me. Let him, said Shah Alam, employ his own doctors, and not me. Upon this subject they had some words, and thereupon separated. Some time afterwards Sultan Mu'izz-ud-din feigned the invalid, and no longer went to the Court of his father. As soon as the latter heard of the supposed illness he sent his



NICCOLAO MANUCCI

Persian physicians, and these men reported that he was not in the least unwell. To give them the lie, and show that he required my treatment, he made one of his women servants suck a place in his neck, and thereby raised a blue mark. On learning that he was suffering from this blue mark, Shah Alam, without knowing the cause of it, thought that he required bleeding. So he ordered me to see the Sultan at his residence, and with a view to satisfying his son, told me to go whenever he sent for me ; and in this manner they made it up, and were at peace.

Perhaps it will be found not altogether devoid of utility if I impart to my readers several events that happened to me which are proof of the prince's kindness and of the friendship he bore me. Seeing that I was not married, he inquired from me, through the first princess in his *mahal* (seraglio), why I did not take a wife. (The interview took place in the *mahal*, my questioner being on one side of the curtain, and I on the other.) I replied that I found none of my standing that took my fancy. This lady and her husband were both desirous to get me married, so as to retain me and hinder my leaving Hindustan and his court. She said to me that she would send for all the daughters of Christians, whether Europeans or Armenians, and I had only to choose the one I liked best. She would see that I obtained the girl, would herself give her away in marriage, and provide all the expenses necessary on such

occasions, adding a number of other promises. I thanked her, and made her understand how grateful I was for all her favours, but being a man of family, it was not correct for me to accept a bride such as she proposed. To that she replied by a great many things ; among others, that Mahomedans took anybody, without regard to their birth. Although Christians could never have pretensions to such an honour, yet, if I would agree, she would have all her maids-of-honour brought before me, and I had only to select the one I most liked, and she should be given to me as wife, nothing remaining but to carry her away to my dwelling.

Finally, after all this discourse, she ordered me to put my hand inside the curtains of the bed to feel her pulse ; for this is the way one has to deal with these ladies, as I have said. I noted, however, that the arm of the supposed lady was thick, muscular, and hairy, and by these signs I knew at once it was a man's arm ; and it turned out to be Shah Alam himself. Without delay I rose and said that the arm I had touched was a man's, and not a woman's, and it could be no other than that of the King of the World. At these words the prince, who had been impersonating the lady, burst out laughing, and told me that I knew how to distinguish the difference between a man and a woman.

It is the custom in the royal household, when a physician is called within the *mahal*, for a eunuch to cover the physician's head with a cloth, which hangs down to

his waist. Then they conduct him to the patient's room and he is taken out in the same manner. The first time that I was led through the palace, I was fitted out in the above fashion, but by premeditation, I walked as slowly as I could, in spite of the urging of my guides, the eunuchs. The prince, having seen this, ordered them to uncover me, and that in future I was to be allowed to come and go without being covered.

From "*Storia do Mogor*" by Niccolao Manucci.
Mogul India 1653-1708. Translated by William Irvine,
John Murray, 1907.

NOTES

THE MAURYAN ADMINISTRATION Page 1

stadia : the plural of *stadium*, a Greek measure of length—606 $\frac{3}{4}$ feet. 'Stadium' is now used to mean a large ground for athletic or sporting events.

cognizance : knowledge.

collective capacity : acting as a group ; using their joint powers.

bullock-trains : a line of bullocks drawing carts, guns, etc.

gongs : metal discs which give a deep sonorous sound when struck. Generally sounded at fixed hours or to summon people to meals, meetings, etc.

mechanists : those in charge of machines ; in this case machines of war. We now use 'mechanics'.

foragers : soldiers whose duty it was to gather food (forage) for horses, bullocks, etc.

royal magazine : the King's store-house for gunpowder, arms, ammunition, etc.

THE KINGDOM OF MATHURA. Page 5

ecclesiastics : priests.

monasteries : houses where monks live as a community. The inmates are all under solemn vows.

ascetics : people who deny themselves all pleasures for the sake of their religion ; those who practise rigid self-denial.

malefactor : evil-doer, criminal.

emoluments : pay received in exchange for work done ; rewards.

grandees : persons of high rank.

chapels : small places of worship.

wherewithal : the means with which one accomplishes or purchases anything.

exhorted : urged in earnest words.

oblation : an offering ; a sacrifice.

MAGADHA. Page 10

plateau : highland, tableland.

adherents : followers.

Mahayana System : one of the two branches of Buddhist philosophy. The other is the Hinayana System.

millennium : a thousand years.

Pataliputra City : now known as Patna, Bihar.

HARSHAVARDHANA. Page 14

karma : destiny ; as a reward for his good and upright life in an earlier state of existence he was to be a king.

Five Indias : the Madhyadesh or Mid-India ; Prachi or Prachya *i. e.* Eastern India ; Udichya or N. W. India ; Aparanta or West India ; and the Deccan or South India.

allegiance : duty to one's sovereign or cause.

punctilious : very exact in the observance of ceremonies, duties, behaviour, etc.

quinquennial : something which happens or takes place once in five years.

convocation : the calling together of heads of a University or the priests of a religion ; a solemn assembly.

brethren : brothers ; members of the same society or religious body.

order : a religious body of persons who have taken the same vows.

viands : food.

indefatigable : untiring, cannot be tired out.

ON THE SAMDHI. Page 19

uninitiated : uninstructed, not familiar with the matter.

illusion : a false impression.

witchcraft : the magic arts of witches, usually evil.

incantations : charms spoken or sung in connection with magic spells.

portico : the roof of a doorway supported on columns.

DIAMONDS OF GOLCONDA. Page 23

Golconda : a city in the Hyderabad State, formerly a kingdom.

liberation : release from prison or captivity.

turbulence : tumult, commotion.

caverns : caves ; holes in the side of a mountain or hill.

inundated : covered with water ; flooded.

venomous : poisonous.

BALABAN OF THE MAMLUKS. Page 27

Mamluks : Circassian slaves.

Koran : the holy book of Muhammedans.

discriminating : wise, discerning, skilled in distinguishing the good from the bad.

despicable : worthless ; mean.

station after station : in order of precedence ; the highest ranks first and the lowest ranks last.

sallied forth : went out, set out on his errand.

daubing : covering with paint or any other substance.

providential circumstances : a happening due to divine influence.

CHUNDA AND KUMBHA. Page 33

retreat : a place of retirement ; a secluded place.

fair hearts : the hearts of beautiful women.

delicacy : refinement ; sensitiveness.

ribald : vulgar ; rude.

tempestuous : violent, stormy.

disposition : inclination ; tendency.

contemptuous : scornful.

heir-apparent : lawful male heir (to the throne).

preconcerted : arranged for previously.

espoused : married.

badinage : playful talk.

belles : beautiful young ladies.

reduce to an equality : cut it down to the same length.

levity : frivolity ; lack of dignity and respect.

habituated : accustomed.

scion : descendant.

tilac : taboo ; not allowed.

interdict : prohibition, ban.

affiance : promise of marriage.

gage : a challenge ; a defiance.

birthright : right acquired by birth.

crusade : a war or enthusiastic movement for a righteous cause.

installation : placing a person in office with proper ceremony.

recompense : reward ; repayment.

renunciation : abandoning ; giving up.

superadded : added to.

umbrage : resentment ; displeasure.

maternal : motherly.

solicitude : anxiety for the welfare of someone.

influx : literally, flowing in ; here; arrival in numbers.

safeguarding : protecting.

jeopardised : exposed to danger.

ensign : flag or standard.

remonstrance : a protest ; a complaint.

assassination : murder ; treacherous killing.

apprise : to give notice ; to warn.

credit : belief.

“cloud-capped palace” : in quotation marks because it is part of
a line from *The Tempest*, by Shakespeare.

yoke : subjection ; bondage.

jubilee : celebration of an anniversary, usually 25th, 50th, or 60th ;
a time of great rejoicing.

poniard : a small dagger.

MOHAMMED TUGHLAK. Page 43

almshouses : houses where poor persons are looked after free of charge.

retentive : tenacious, able to retain what is read or heard.

metaphysician : one who is learned in metaphysics, the study of abstract principles, such as time, space, knowledge, etc.

buffoon : clown, comedian.

contemporaries : people who were living at the same time.

devoid : without, lacking in.

exterminate : destroy, put an end to, wipe out.

Sea of Oman : part of the Indian Ocean lying between Arabia and the Indian Peninsula. **Oman** : S. E. Arabia ; capital is Muscat.

convulsions : disturbances.

rapine : plunder, robbing with violence.

currency : system of money ; coinage, notes, etc.

in lieu of : in the place of ; instead of.

corruption : bribery.

premium : reward ; in this case a bribe.

debasement : reducing to a lower value.

instability : unsteadiness, lack of a firm hold on power.

buoyed himself up : sustained himself ; remained cheerful and hopeful.

in arrears : overdue in payment ; behindhand.

impervious : impassable.

evacuated : quitted, emptied of its people.

tyrannical caprices : cruel whims and fancies of a tyrant ; actions of a despot.

pestilence : a deadly infectious disease ; a plague.

THE FALL OF BAIRAM KHAN. Page 55

disobliged : offended, annoyed.

condescended to acquaint : was gracious enough to inform.

- ungenerous** : uncharitable.
vindictive : revengeful.
antagonist : opponent ; adversary.
prosecute : pursue, perform.
intrigues : plots, secret plans.
apprehensions : fears.
appease : to quieten ; to pacify.
audience : a formal interview with a King, Governor etc.
“ contract his skirts ” : retire from ; to cease to have contact with
ensigns of state : standards or badges of authority.
affronted : insulted ; offended.

MOGHUL FINANCE AND JUSTICE. Page 66

- tribute** : money paid to a conqueror.
levies : taxes.
tellers : those who count ; those who receive or pay out money in
a bank.
vice versa : the reverse, the other way round.
adulterated : made impure ; mixed with cheaper metal.
bidding : making an offer (an auction)
sparing : not wasteful ; frugal.
tenacious of : anxious to hold fast to.
dinuing into his ears : repeating to him, telling him over and
over again.
ingratiate : bring into favour.
gibbet : the gallows on which anyone is hanged or executed.
discordant : disagreeable ; jarring.
pummelled : beaten with fists.

NUR JEHAN. Page 72

- Indies** : the whole of India.
insensibly : so gradually that it was not noticed.

weaned : drew away, cured.

indefatigable Persian : the tireless Nur Jehan.

turned a deaf ear to : refused to listen to.

intoxication : the state of being drunk.

humiliation : offence to one's dignity.

want of complaisance : failure to obey her wishes.

expedient : plan or contrivance.

fete : a feast ; an open-air festival.

comedy : an amusing play.

promenade : decorated public walk.

AT THE COURT OF JEHANGIR. Page 77

enlighten : make more clear.

discourse : usually, speech ; here, account, story.

eunuchs : men in charge of the women's apartments in Eastern countries.

affability : easy manners, friendly lack of ceremony.

quality : rank.

gentry : people of a good station in life, but lower than the nobility.

interpreter : one who translates or explains, generally from one language to another.

Commission : letter of authority (in this case from the King of England) to do certain things on the King's behalf.

interim : the time between ; the meantime.

condescension : an honour ; an act of favour.

proposition : statement, declaration.

offer : here means suggest.

estate : state, condition.

firman : a decree, order or mandate of an Oriental ruler.

customs : duties ; taxes on goods entering a country or, in this case, a town.

inaccessible : such as people cannot reach or use (unless, as he says, they go one or two at a time).

damask : a figured woven stuff of silk, wool or cotton.

taffeta : a thin shiny silk ; a cloth with a glossy surface.

not suffered : not allowed or permitted.

son of the Rana : Prince Karan, son of Rana Amar Singh of Mewar.

voider : a large tray or basket.

hedged : surrounded so as to obstruct approach or sight.

winkings : opening and shutting the eye rapidly ; a signal.

joggings : nudges with the elbow.

hung on so light a thread : was in danger of not being confirmed ;
might be circumvented or broken.

league : the company or confederation.

artifice : skillfully constructed article.

“ mio filio : more correctly, “ Mio Figlio ”, Italian for ‘My Son’.

profound : bring forward.

reciprocally : in return ; correspondingly.

tripartite : threefold ; in three copies for three different parties.

ASAF KHAN ENTERTAINS. Page 92

trencher-plates : used in olden days for food at mealtimes.

saffron : a plant from which a deep yellow dye is obtained.
Hindustani—haldi.

ingredient : one of the parts of a mixture or dish.

ambergris : a perfume obtained from the sperm whale.

culice : variant of “ cullis ”, a strong broth.

luscious : very sweet, delicious.

candied : preserved by boiling in sugar.

prunellas : small dried plums.

Noah's Flood : the Inundation or Flood is mentioned in Genesis, the first book of the Bible. Noah built an Ark, and with all his family, and two of every kind living creature, escaped the Flood.

epicure : one who is fond of good living and luxuries.

Apicius : a Roman, famous for his appetite, who wrote a book on the pleasures of eating.

HOW ELEPHANTS FIGHT. Page 98

strand : the sandy river bank.

staves : plural of 'staff', strong wooden sticks.

nimble : active ; quick in movement.

ESCAPE FROM SHIPWRECK. Page 101

bulwarks : the parts of the sides of a ship that rise above the decks.

billows : large waves.

Hamburghers : natives of Hamburg in Germany.

boatswain : an officer who looks after the boats and rigging of a ship and by which the boat is steered.

tiller : the long bar of wood which controls the rudder, and by which the ship is steered.

steersman : one who steers a ship.

equidistant : at an equal distance.

Shiraz wine : wine from Shiraz in Persia.

CONCERNING INDIGO. Page 108

hemisphere : half a sphere, like a ball cut in half.

morsel : small piece.

sub-merchants : lesser officials.

preservative : protection or antidote.

subtlety : here means the fineness of the indigo dust.

expectorate : spit out.

sifters : those who sift or sort the indigo.

THE MOGUL'S ANNUAL FESTIVAL. Page 113

Jahanabad : the Red Fort of Delhi built by Shah Jahan.

awnings : coverings to give shelter from the sun's rays.

ducat : a medieval European coin either of gold or silver.

Omrahs : lords ; noblemen.

swivel gun : a gun mounted on a swivel, that is a device which permits the gun to swing in any direction.

fringe : an ornamental border, usually of loose threads, here hung with pearls.

brocade : a silk fabric with raised designs woven on it, generally with gold or silver threads.

per mensem : latin for ' per month '.

superb : splendid ; magnificent.

THE WEALTH AND BEAUTY OF BENGAL, Page 122

pre-eminence : superiority of distinction over others.

citrons : fruit like lemons.

sarsaparilla : a plant of the creeper family. Its dried root is used for medicinal preparations and for flavouring.

Jesuits : members of the Society of Jesus, a Catholic order of priests, founded by St. Ignatius Loyola in 1533.

Augustinians : a Catholic religious order following the rule of St. Augustine.

exuberance : fruitfulness, natural wealth.

the kingdom

.....**departure** : Bengal was so pleasant and prosperous that people from all parts flocked to it, and once settled there never wanted to leave it.

Baruth : Beyrouth or Beirut ; seaport and now capital of the Lebanon.

saltpetre : a crystalline substance used as a food preservative, and for the making of matches and fireworks.

civet : a powerful perfume obtained from the civet cat.

salubrious : healthy.

verdure : green vegetation.

Arracan Pirates : pirates who lived on the coast of Arracan (Arakan), Burma. They were notorious for attacking shipping between India and Burma.

carp : a fresh-water fish.

dolphin : a mammal about seven feet long found in some seas.

protuberate : bulge ; stick out.

incredulous : unbelieving.

halo : a luminous circle round the sun or moon.

iris : another word for rainbow.

luminary : light-giver, usually sun or moon.

discernible : capable of being seen, visible.

Aristotle : the greatest of early Greek scientists and thinkers (B.C. 384-322), a pupil of Plato.

ignited : on fire.

luminous : shining brightly ; full of light.

paternoster : the time taken to say the Lord's Prayer, which begins with " Our Father ", in Latin, "Pater Noster."

spontaneous : instinctive, made quickly without thinking.

sated : weary ; having had more than enough of anything.

A MERRY JEST. Page 133

Shah Alam : son of the Emperor Aurangzeb. Became Shah Alam I on the death of his father.

dainty : something choice to eat ; delicacy.

fistula : a deep-seated ulcer or abcess.

reigning humour : this is an old medical term, dating from the time when the health of the body was supposed to be controlled by its " humours ", or fluids. The phrase thus means the particular state of health the Prince was in that day.

intermediary : go-between ; agent.

intercede : to plead.

they had some words : had a quarrel ; a disagreement.

feigned the invalid : pretended to be ill.

to give them the lie : to show that they were wrong.

my standing : my position or rank.

a man of family : a member of a distinguished (Italian) family.

pretensions : claims.

maids of honour : ladies in attendance on a queen or other royal lady.

impersonate : to assume the part or appearance of another person.

by premeditation : in accordance with a plan already formed.



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